Life and Action

The Great Work in America

THE INDO-AMERICAN MAGAZINE



Volume II

The Second Year's Numbers
Reprinted in Book Form



First Edition

1911

INDO-AMERICAN BOOK COMPANY

Chicago

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LIFE AND ACTION

VOLUME II

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"Fools deride. Philosophers investigate."

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The Great Work in America

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Vol. II **May-June 1910** **No. I**

Sunrise and Sunset

Divinely soft as with an Angel's tread
A roseate glow of Light comes from the East—
The messenger of morn—and, as increased
By some mysterious power, begins to spread
And tint the clouds and hill-tops purple, red:
Awake the birds in glorious harmony;
The daisies nod entranced, and blushingly
The jewelled rose smiles from her leafy bed.
I gaze enrapt as o'er the changing skies
The waves of wondrous magic color roll,
And e'en as Nature ope's her myriad eyes
To greet the day, within awakes my Soul;
I sing and in my heart rejoice to be
An humble chord in Life's great symphony.

As 'neath some silken curtain red and gold
Wide stretched upon th' expanse of western sky
'Cross which the fleecy clouds float low and high,
And, ever changing, seem to take some old
Phantastic shape in silv'ry spirit mold,
To herald grandly, gorgeously the close
Of day, all Nature sinks in soft repose
To visions sweet and lucid dreams untold.
In fancy I behold a mammoth jet
Of shim'ring Light and run the gamut o'er,
Red, orange, slowly then to violet,
And seem to catch a glimpse of Heaven's floor.
I feel my spirit rise untrammelled, free
To sing in praise of God's Paternity.

——*J. Lloyd Hammond*

Lions On The Way

By Florence Huntley, author of "Harmonics of Evolution"

THE word, the desire and the discipline of "Mastership" do and properly should constitute the gateway for the traveler toward the "Road to the South".

Our steadily increasing mail and steadily widening circle of students are the indisputable evidences of that central idea, ideal and inspiration.

It would take a considerable corps of skilled writers, stenographers and typists here at the Center to answer properly every application, and fully to cover every point raised by these appeals for "A personal and private instruction in the Science and Ethics of Mastership".

Each letter I receive is a new problem. It is a different individual, a separate personality set in its own peculiar environment, a product of its own history, conditioned by its own intelligence and experience and moved by its own needs, desires and ambitions — within the limitations of its own understanding.

The burden of all these letters is, "How can I become a Master of the Law?"

To answer each one of these applications [making my answer individual and specific] often calls for a considerable correspondence and discussion, covering weeks, months, and in many cases from two to three years. It has occurred to me that many of the readers of this Magazine would be interested in glimpses of this correspondence between myself and other women who come asking the gift of the time, energy and thought of some other individual whom they believe is able to give

them a private and personal instruction, but which may take from one to ten years.

The limitations of our magazine being so narrow, I have selected certain detached portions of my own replies, each one of which bears upon a discussion of some individual environment, condition, relation, or upon some personal characteristic, habit or idiosyncrasy, which may constitute a barrier to "Mastership", and which, unless changed, controlled or conquered, would unfit that individual for any "Representative" capacity in the Great School or for any responsibilities connected with its Extension Work.

The identity of my correspondent is sacredly guarded in every instance and these published excerpts from my own letters contain no "leadings" as to residence or identity.

I am making use of these with the single purpose of clarifying a few points on the subject of "Mastership" and "a personal and private instruction". I am doing this for the benefit of other friends who may have in mind the same appeal for instruction.

The points in question are:

1. The path to Mastership is the path of self-analysis and self-discipline.

2. All personal instruction is a Voluntary Gift from one who is in position to instruct.

3. That no man or woman can consistently ask for such instruction who is at the same time an "Active" or recognized adherent, advocate or "Representative" of any other Spiritual Movement, Church, Society or Cult.

4. When the Great School makes a Gift of its instruction to any individual it does so with its own primary purpose in view, namely, the Extension of its knowledge through carefully instructed men and women who have at the same time the intelligence, sincerity, discretion, humility and loyalty

rightly to Represent the Masters' teachings in the Spirit as well as the letter of the Law.

This, in the very beginning, calls for men and women of exceptional qualities and, *in the process*, demands that character of self-discipline which only the rationally intelligent, morally courageous and patiently persevering can hope to accomplish.

The following extracts are all from letters in which the theme was either, "What constitutes eligibility for a personal instruction?", or concerning such "barriers" as were wholly within the Applicant's jurisdiction and control.

"*Dramatic Manner*" *as a Barrier*

"I know you have Intelligence, —I believe you have Perseverance; but the question I have so long considered is whether or not you have that high moral courage which enables a woman to face herself, and to receive from a friend an analysis of herself that touches upon some of her disqualifications as well as her virtues.

Have you the courage to receive me in the spirit of confidence, and receive without wound or offense what I find at once so necessary and so difficult to say?

If you can so receive me, I will be so very glad and grateful and you will have proved your own grace and courage. When I have written, you will better understand my long delay and my stress of spirit as I write.

What I have to say does not touch upon the sterling basic elements of character. Do not forget this, and keep clearly in mind that I am not discussing with you the essentials of character.

Keep in mind that I am not questioning your motives,

nor your ability to receive, understand and cover the *intellectual* labor of a student.

It is instead that I must take up the subject and measure your fitness by your *Representative Qualifications.*

There is nothing that would bar you from an *intellectual* understanding of such an instruction, but there are some phases of your education, training and state of being, which, if not changed, or modified, would disqualify you from what we may name the "Representative Capacity".

These in the order of their importance, are:

1. A negative psychic state that borders upon subjective mediumship.
2. Pride of Intelligence.
3. The outward tone, manner, expression and bearing of the "actress".

By this last, I mean that peculiar dramatic and artificial mannerism that distinguishes almost all actors, orators, preachers and elocutionists who have been educated to impress their personality upon an audience.

This is a thing that seems absolutely essential to the stage performer, but which would be a fatal defect in a Representative of this School of Philosophy.

Why? Because the Great Work is the pursuit of Truth, and is essentially a departure from whatever is artificial, or assumed, or "put on" to especially attract attention to the personality, or impress others with one's personal beauty, grace or power.

Now understand, please. The deep voice of the actor [or elocutionist], the thrilling tone, the rapt expression, the dramatic pose,—all belong *legitimately* to the Stage; for the stage work is an imitation of real life, and must throw on high light, to produce effects.

But the requirements of those who seek Mastership of

self, and who ask to be made Instructors and examples for others in the Living of a Life, —must bring to that career qualities and qualifications of an exactly opposite character. In brief, the Representative of this School who would attempt to present this Work in the dramatic and artificial tone, expression and pose of the stage, would be a failure as a teacher, and a danger as an example.

Do you get my meaning as I make these distinctions?

You have been trained for "Dramatic Art", and it has become an almost inseparable expression of your off-the-stage life; and it intensifies even your discussion and presentation of religion and philosophy, and colors every expression of your personality.

I have a number of actor friends, and this peculiar artificial "dramatic art" distinguishes them all. On the stage this is charming, in social life it is entertaining, but in the serious propaganda of a great Spiritual movement it is misplaced, incongruous and dangerous.

You have studied dramatic art. You have acquired its peculiarities of voice, expression, pose and gesture; and while all this is the first requirement of the professional career, it is the last one in the Philosophic life.

Do you not see that in your desire for Mastership in spiritual things, your desire and your ambitions cross? The things the stage calls for disqualify for the simply natural, unaffected tone, voice, manner and bearing of the non-professional.

This is something of which you are probably not aware, and in the ordinary exchange of social life, all this would serve rather to make you unusual and attractive. But my friend, the duties and responsibilities that lie far afield in the Masters' School call for a "manifestation" so radically different that it is only fair to say to you at the beginning of the beginning,

that this accomplishment would become a serious obstruction to your usefulness in any purely *Representative* capacity.

Will you tell me whether or not this subject has ever been discussed with you, or whether you have ever realized for yourself this stamp of the "artificial" in your outward expression to the world? If not, you will, I know, forgive my boldness, and will consider it all—not a charge against yourself, but rather a problem to solve—and take it up, giving it your best thought and study.

Then tell me if you can see just how this "dramatic art" could weaken your position as a representative of the Great School.

Returning now to the impressions and "rumors" of Pride of Intelligence, the evidences of this quality in you may have been misleading, and in fact nothing more than an earnest, intense, eager nature trying to explain itself and its ideas through this same dramatic and artificial manner.

I scarcely need to tell you that actors and public people generally impress their friends and associates as "vain".

For the very core of dramatic success is to impress the personality upon the audience, while the certain mark of failure in the teacher of a Spiritual philosophy is this same crowding of the personality to the front.

Do you get my meaning? I am trying to say that this expression of yourself, in a professional way so necessary, is in a philosophic sense, so unfortunate; for in as far as you talk philosophy in the voice, pose and manner of the actor, you give the impression of vanity.

In the actor it is known as "vanity of personality". In the philosopher it would be named "pride of intelligence, or pride of opinion".

This second count, "Pride of Intelligence", I think has been charged to you more by reason of your *manner*, than be-

cause you are in reality intellectually vain and eager for leadership. What is your own judgment of yourself, in this respect?

Is this letter entirely clear —first, that I have delayed because it is so difficult to put such things on paper; next, that there are not to my mind any serious and unmanageable obstructions, and lastly that I am now seeking our mutual way to the open door? Have you the courage to go on? And have you the courage to face your lions?"

"*Eccentricity*" *as a Disqualification*

"I have just re-read your letter, to refresh my memory, and I see no other way than to plunge straight into the middle of the subject. And I confess it is a hard one, for saying delicate and difficult things on paper always involves possible misunderstanding or offense or unintended wound to a sensitive friend.

But I am going to rely upon your honesty, sincerity [and your good sound sense] to understand me in the spirit in which I write. We are in search of Truth. Shall we not begin by talking to each other straight from the heart?

I have taken your letter to me in that way. I am responding in kind. And if I preface what I have to say by making clear my trust in your motives, and my respect for your honesty, you will be able to receive from me what appears to me to be the biggest "lion" on your way to success.

Now, with your permission, I am going to spear this biggest lion on your way — as it appears to me.

1. You have said, and I believe you, that you strongly desire a personal instruction.

2. I have no doubt concerning the purity of your motives, nor the honesty of your professions.

3. I believe you to be intelligent, warm-hearted, and a

"universal brother" in every impulse and desire of your Soul.

What is it, then, that makes the whole question difficult to you and for me?

There are two reasons—one in yourself, and one in the *nature of the Work.*

Let me take up first the one in yourself—the lion that has barred in the past, and may continue to bar the way to all the success and happiness you crave.

The name of your lion is *"Eccentricity"*.

Nature has endowed you with a peculiar individuality and a distinctive personality. All the way through you appear "original", "unusual", "eccentric".

You have not, I take it, made any effort either to mould your thoughts or modulate your voice, or modify your expressions, or even conform your dress to established and conventional ideas, ideals and fashions. Is this not true?

On the contrary, have you not rather cultivated Nature's endowment, and all through life taken a certain pleasure in forcing your "originality" upon other people—always, however, with the honest conviction that you had a right to be "yourself"? Am I right or wrong?

And have you not won the distinction of being "different", odd, eccentric? Is it not so?

Do you not know that the World does not like "Eccentricity", and except in rare instances, eccentric people have no success as teachers, or leaders? They are too open, too outspoken, too blunt, too careless of the "eccentricities", conventions, prejudices, and superstitions of *other people.* They are too indifferent to custom, prejudice or fashion. They make themselves *unlike* other people, and other people act accordingly.

Eccentric people generally have a few warm friends —but many critics, who resent their frankness and unconventionality. Am I right or wrong?

The eccentric man or woman is generally intelligent and honest and often tender of heart, and devoted to a few. But at the same time, most such people can well be charged with a Vanity that repels, bluntness that wounds and a "dogmatism" that offends and irritates at every step.

I do not know whether any of these traits are yours. I am rather guessing out the matter. Your letter seems to tell me that you have enjoyed and suffered all the penalties of a fine mind and an eccentric spirit; that you have loved unselfishly and served generously, but often been much misunderstood by those whose understanding and approval you needed.

On the love side you will win many, but in the world of *ideas* you are a radical and a combatant. However, there is no end to the subject when we begin to analyze an eccentric character.

About all we can do is to try to get at the meaning of eccentricity and devise a method of toning it down to a *comfortable relationship to society.*

The originality is innate—the gift of Nature; but the cultivation of and emphasis of naturally strong points, often results in a character like a sweet prickly pear.

The gravest weakness of an "eccentric" is usually the pride and pleasure he or she takes in combat, disputation and self-assertion, and in the disregard of other peoples' Gods, ideas, ideals and prejudices. So it happens that such a woman generally treads a thorny path, and lives to be misunderstood.

This for the Eccentric. Now for the Great School's side of the question.

The published Text Works are open to the public for acceptance or rejection. That is their mission.

But the personal instruction—given, *not sold,* by busy people to strangers, [for most part], is a work that has a definite purpose from the viewpoint of the School.

And what is that purpose?

The Applicant of course, comes for some desired knowledge and instruction which will be personally beneficial, but the Great School examines and studies that applicant *primarily* as a future Representative of the Masters' School, and of its exacting Moral Philosophy.

Therefore, the Applicant is tested, not merely as to her intelligence, her goodness, or her own desire for instruction, but she is tested out primarily on the basis of her fitness to *represent the Work in the world*, and to become an "integer" in the field—and an instructor of and example to other people.

This being the case, do you not see that *manner* and *appearance* and *expression* are vital things in all this Work? Do you not see that there are two sides to this gratuitous instruction? Is it not clear to you that the relation should be established for the mutual good of the student and the Work?

If there were many competent instructors, any honest Applicant should receive some measure of instruction, but with the movement in its earlier efforts for establishment applicants must be tested and sifted down to the *exceptional material* for the Work.

But whether we call your own difficulty "eccentricity" or "originality", or "peculiarity", I believe you recognize yourself as *different* from the average woman.

And let me ask you if you have ever observed that people who succeed as teachers and leaders are those who exhibit the least eccentricity and difference? Have you not observed that the people who *succeed with people*, are those who present the greatest number of like traits of character, to *average* people.

And this is the secret of leadership by divine right.

The natural teacher searches for points of *agreement*, instead of points for dispute. The successful instructor hunts for the parallel instead of the parallax. The Representative

of the Great School is the man or woman whose life, speech, manner and appearance best conform to the common, average ideal of honesty, courtesy, graciousness and elegance.

So, therefore, anything in an applicant that brands her as eccentric, peculiar, aggressive, abrupt, in speech or manner, or odd in appearance, militates against her success when she passes from the primary instruction to the primary teaching. Do you see this?

Is it not an innate originality of viewpoint, an individual, an *accentuated* form of expression and manner that have involved you in much misunderstanding, and is it not this that puzzles you when you seek to become a representative of this philosophy?

Conscious as you are of your own ability, honesty, and warmth of feeling, and purity of motive, you are puzzled that you "do not seem to fit".

Is it not because you enjoy this "difference" so much that it is hard for you deliberately to seek common ground with other people—when you say: "I am so often pulled up for speaking directly to the point and for my shocking habit of taking things in such a matter-of-fact way and trying to make them practical and not all words."

Your entire letter is the strong and almost tragic prayer that justice may be done you—that you may know the truth, and that you shall not be misunderstood. Have I given you the key?

I have entire faith in the essentials of your nature, but I feel as if you have a little "Great Work" to perform in conforming your outward expression to your own inner intention and aspiration.

I believe that you belong to the Great School because you are honest and true and good; but I also feel sure that before you could even become a safe Representative you will need to make a study of yourself in the light of a primary instruc-

tion and in the light of the requirements of this philosophy.

You want to take up the path of Mastership. Are you ready to go to work on yourself? Please give all I have said your careful consideration, remembering that I have performed my task with great reluctance, and with the sole desire to serve you. I shall await your reply with interest."

There Is No Unbelief

There is no unbelief,
Whoever plants a seed beneath the sod
And waits to see it push away the clod
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart, light breakest by and by,'
Trusts the Most High.

Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "Tomorrow", "The Unknown,"
"The Future", trusts the power alone
He dares not disown.

The heart that looks on when the eyelids close.
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

——Edward Bulwer Lytton

Corroborations. *Resources, Values and Opportunities*

By J. D. Buck, M. D.

THE greatest differences between individuals are to be found in their resources. So far as the natural faculties, capacities and powers of man are concerned, the original endowment must be equal. The difference lies along the lines of unfoldment and combination. There are those who show an all-around development. We speak of a "well-balanced" man or woman.

In practical things, in the affairs of life, they have a due sense of proportion, and of the fitness of things.

This is like the facility of the artist in grouping figures or objects in a painting, in measuring distance, and giving an "atmosphere" that is pleasing, because it is so natural and so true, and at the same time pleasing because it is beautiful.

The real artist is determined even more by his *theme*, by the selection of the subject, than by the handling of it.

In literary composition, in art and in music these principles are basic, and these laws universal. I have barely referred to them here.

In the real life of the soul, in the endowment of the individual, in the building of character, they are equally intrinsic and basic.

There are few *real* artists, but there are many noble characters, those who, as far as they have gone, have "rounded-out well". They have learned that "whatever state they are in, therewith to be content".

This does not mean, with no effort to advance or to rise, and certainly it does not mean to grumble and complain. It

means faithfulness, fortitude, courage and Triumph. The "faithful over a few things shall be ruler over many things".

In these modern times people are "whirled off their feet" by so-called *occultism*. Impelled by curiosity, they are soon filled with amazement; and between these over-credulous souls on the one hand, and the cynical and contemptuous on the other, the real Teacher's life has been perplexed from the beginning of time. Both these classes fail in measuring values.

"Otherworldliness" is not confined to the "unco-good" nor exhibited solely in camp-meetings. Indeed, though little more than mere emotional excitement, it does less real harm in the camp-meeting. Galton speaks of these as "sweating profusely, while they pray devoutly".

If there is any *true occultism* it is a *deeper knowledge* of *common things*. It is the very knowledge of proportion, of the fitness of things, and of the highest and best use that reveals character, and measures values.

Since the World's Congress in 1893 this country has heard much of Hindoo philosophy, and many so-called teachers, Yogis and "Holy Men" have found eager audiences and often willing dupes.

Nearly all of these dupes begin at the wrong end. They expect to sprout wings before they have learned to walk. Their "coin of the realm" goes like water, but *duty* is often neglected. They expect to conquer the air, and take a peep through the gates of gold, before they have learned to measure values, or to determine use, and duty, in the common every-day affairs of life.

The real Masters of old have defined *Yoga*, as "Skill in the performance of actions".

This "otherworldliness" referred to, breeds inattention, carelessness, indifference, and falseness of values of our present resources. While unfitting one for common every-day duties

of the present life, it cannot possibly fit anyone for the genuine life of the soul anywhere.

Permanent values, real "treasures in heaven" are a continuous realization. This is what Jacob Boehmen called the *Becoming Man.*

Another ancient name for these real treasures, is "the Doctrine of the Heart"; and this digs deeper into our self-consciousness than most people realize.

The first blossom, in this rose garden of the heart, is consideration for others, and genuine appreciation of the good in them.

If faults or imperfections seem apparent they will be measured only as against the lack of opportunity, or difficulties encountered and what the real virtues have cost, and at what odds. By this time our criticisms will have disappeared, our genuine appreciation will have taken their place, and we shall have found plenty of work at home.

The whole experience will have taught us the true measure of values.

We shall *appreciate* where we can understand, and neither envy nor aspire to that for which we are not yet fitted, by growth and experience, to understand and to use wisely.

Aspiration and duty are thus linked together in perfect equilibrium, and to triumph is to endure, to wait, and to overcome.

To be permitted to serve, and to help, is the greatest possible reward, while to "lead" or to "guide" will be the greatest responsibility from which the student will shrink just in proportion as he realizes the fearful responsibility; and yet he will not shrink if it be his duty or destiny. Ambition, however, will have no part in it.

He will have "Learned, —to know, to dare, to do, and to keep silent."

His opportunities will become legion. He will, as he progresses in light and knowledge and power, do the right thing at the right time and place and in the right way.

And what is this but, "Skill in the performance of actions."

It will be the kind word or deed, or the sympathetic heart; the approval, or appreciation, or encouragement; that "touch of kindness that makes the whole world akin". He will uncover, if it be his *duty*, in order to encourage, help and renew, but *never* to criticise or condemn. He will be attached to objects, or worldly possessions, only for necessities and for use. Beyond that they are cares or perplexing responsibilities.

He will appreciate the good in others with joy, as though it were his own, and the seeming ills or mistakes as though in the dearest friend or in himself.

The author of "*The Great Work*" and the author of "*Harmonics of Evolution*" emphasize the "*Leading of a Life*", as did Jesus long before—a real life that measures values and beside which all other values pale.

It cannot be a matter of mere emotion, or sentiment, but a matter of work and endurance and conquest, based on a measure of values; tried out in the alembic of Truth; often melted by the fires of affliction, with a patience that nothing can tire, and an endurance that is co-existent with time. For above and around it all is the light of Faith.

If this be not the aim, the ideal and the goal of life, and the destiny of man, then the term *Master* is simply absurd.

Here lies our priceless opportunity. It is the Science of Ethics, and its achievement is the Great Work.

If every believer in the theological interpretation of the vicarious atonement would put over against that dogma the saying, "It shall be done unto him according to the deeds done in the body", he would find that only the *living of the life* counts after all. He who sincerely undertakes to lead the life will

find no corner for pharisaism and self-complaisancy.

The real struggle to overcome will indeed make him grateful for conquest and progress, more charitable toward others, and renew his courage to go on.

The value and necessity of personal effort, not for an ulterior reward, and to escape penalties, but to *realize* the growth of the soul, has seldom been made so clear as in "The *Great Work*".

It is thus that the resources of man, *within the soul*, are revealed, and the measure of values defined on the basis of exact science.

The appeal is to individual observation and experience, and the test by *use* in the daily life of man.

Logical analogy connects the whole from the beginning to the end, precisely as in mathematics. Science, *per se*, therefore, is not "Godless" nor "Soulless", but the foundation of Faith and the anchor of the Soul.

We proceed from Nescience to Science; from Science to Conscience; and from personal Responsibility in the light of Conscience to Wisdom and Understanding—in other words, to a realization of the destiny of the human Soul.

"Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, *line for line, deed for deed, cent for cent, to somebody.*" ——Emerson.

Responsibility of Writers

By T K, author of "The Great Work"

IT SOMETIMES OCCURS, though not often, that readers of this magazine draw wrong conclusions concerning the responsibility of those who write for its columns. It is due to our editorial staff, as well as to our contributors and readers, that this subject of responsibility, for the utterances contained in our columns, be made as clear and definite as possible. To that end we hope our readers will note with special attention and care the following explanation and suggestions:

1. To the full limit of our combined knowledge and abilities we desire and intend to make *Life and Action* a messenger of *Truth.*

2. In the very nature of things, however, we all have our limitations, both in point of knowledge and in the ability so to express it in written words as to convey to others that which we intend to convey—no more and no less. In other words, we are all human, and "To err is human".

3. Our editors are neither omniscient nor infallible; and in the wide range of subject matter presented to us by outside contributors for publication it often occurs that statements are made and data given, the historic, literal or scientific accuracy of which it is not possible for us to determine at the time. This is a difficulty with which the editorial and literary managements of every journal have to contend, and it is a most serious one.

4. Naturally, our editors do not desire to assume nor be charged with responsibilities not rightfully theirs. And yet they cannot very well reject all manuscripts which contain matter outside the range of their own limited knowledge, or

their ability to verify. How, then, shall they handle the matter in such manner as to place the responsibility for each and every utterance where it rightfully belongs?

There is but one way known to us whereby this can be done. That is by publishing every important contribution over the name of its author, with the understanding that our readers, as well as our editors, shall hold each writer personally responsible and rigidly accountable for whatever appears over his or her name.

5. For this purpose, among others, therefore, the name and address of every writer for this magazine is required by us and will be kept on file in the office of *Life and Action.*

This does not mean that the name of the writer will always be published. It is legitimate and proper for any author to write over a *nom de plume*, but in every such case he will be required to give us his correct name and address, so that our readers may hold him personally accountable for his published utterances in the columns of this magazine.

This method of publishing the names of contributors also has its great advantage to the individual writer, in that:

1. It brings his name to the notice of the reading and thinking public, and helps to give him both place and importance in the literary world.

2. It stimulates in him the healthful desire to do good work, to be especially careful never to utter an untruth, to improve himself in his profession as a writer, and to earn the confidence and respect of the public.

3. It brings him into a much closer sense of fellowship and sympathy with his readers, and enables him to establish personal friendships and relationships which otherwise would be impossible.

And thus, while we desire that each writer for *Life and Action* shall bear his legitimate burden of responsibility, we

also want him to receive every possible benefit to which his work justly entitles him and which this magazine can help him to obtain.

We want our contributors to know that we are interested in their personal welfare and success, and that we will do all we justly and rightly may do to make their interests and ours mutual.

On the other hand, we want them to help us, as far as they can, to establish for *Life and Action* a reputation for honesty of purpose and reliability of statement second to no other journal in all the world.

From our readers we ask only that character of forbearance and consideration which makes due allowance for the limitations and the imperfections of human nature among men and women who are doing their "level best" to exemplify in their daily *Lives and Actions* the Spirit and Purpose of the *Great Work* of building the Temple of Human Character in conformity with the Constructive Principle of Nature.

"The law of nature is: Do the thing, and you shall have the power: but they who do not the thing have not the power. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that everything has its price; and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price –this doctrine is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature."

——Emerson.

Phenomena Hunters

By "Ikie Pivins"

UNDER the heading "*Mark of the Master*" begins Chapter XXV of "*The Great Work*". I have been wondering how many people there are who read this chapter and are able to recognize the "Mark", as graphically displayed throughout this work.

Having had some personal experience from having hunted for this "Mark" myself, I have a few words concerning my experiences that I will address to a particular class of people, known to me as "Phenomena Hunters". ["Phenomena Fiends"would be a better name].

To my mind the "Master's Mark" is evidenced in nearly every word and sentence throughout "*The Great Work*", in his ability to co-ordinate his thoughts into such simple form as to produce new thoughts in others. There are not many new or unfamiliar words used, but it is the masterful combinations of these simple words that produce new thoughts in our same old consciousnesses.

The first great evidence of the "Master's Mark" is the great degree of self-control evidenced in every page of this and kindred publications. This is the "key-note" to Mastership. This fact is nowhere in greater evidence than in the author's ability to take the "strongest arguments" of the "phenomena hunters" and analyze them without losing self-control.

I have had personal evidence of all that has been enumerated in this chapter, already referred to, excepting the catching of "fake spirits". My experience was fortunately with a genuine materializing medium. But Oh, what a price she

paid at each performance, or seance, if you please, in trying to give the "phenomena hunters" the "Sign of the Master".

I have known this poor soul to remain in a state of almost complete paralysis for hours after holding a seance of this class, and always under the deluding hallucination that she was rendering a great service to humanity.

Let me say here, confidentially to the "phenomena hunters", that I have always noticed the fact, that this or any other class of physical phenomena produced under these circumstances, only serves to whet the expectant appetite for "greater things" at the next succeeding seance. This was evidenced to me very plainly by the attendance of the "same old crowd" each time, with no other thought in their minds, than to comment thus wise: "I wonder what we will see tonight?" "I wonder what new stunt the dear spirits have in store for us tonight?" "Were you at the last seance? It was just grand. Miss So-and-So, materialized and went clear into the other room."

And thus this idle comment goes steadily on. I could sit here the rest of the night and give the same old line of meaningless comment. The Master Jesus, has in effect said: "You will have to give account of every idle word and thought you indulge." He knew what he was talking about. I wonder how many really understand the deep meaning of these significant words. I do. I have been over the line side by side with the "phenomena hunters", and have been fortunate in seeing genuine phenomena, and it has produced quite a different course of thought in my mind, than wanting to witness "just one more test".

From my point of view, [and I have reached it honestly and by the same route] the greatest "Mark of the Master" is evidenced in refusing to give just such enqirers the "Sign" or this "Mark"; he has already given it. His ability to refuse,

to choose and make his own selections, before whom he will "demonstrate" is all the "evidence" or "Mark" that is really needed to "convince" most intellects who think for themselves.

TK is absolutely right when he declares that nothing short of a personal experience will suffice to satisfy the class of people I classify as "phenomena hunters". I will go further than TK, in making the reason for this stand he has taken more plain, from my point of view, to-wit:

I was a "phenomena fiend" for a brief period. The more I saw the more I wanted to see. I could see no end to this kind of thing. So I began to look on the "phenomena" from another side, which, thanks to my nature, put a stop to wanting to see any more "phenomena". I began to reason on the "why and wherefore", i.e., if it were really possible for such proof of immortality to be genuine, [of which fact I was fully satisfied beyond all doubt] the law back of its production should and did become more interesting to me than the "phenomena" produced. This course led me away from "sight-seeing" and put me on the road to something higher. From this time forward I never let an opportunity go by without learning some little thing of the "cause" of the manifestations of which I was a witness.

To make assurance doubly sure, I joined a "developing class" in order to get at the inside workings of the production of the "phenomena". I kept this up for about fourteen months. I was no more developed at the finish than I was when I commenced. I was a great deal wiser, though, as to the real philosophy governing the production of the "physical manifestations".

My teachers told me constantly that my development would require me to sit "for a long time in the silence". [Dark]. I know better now what this means. The result was that I plied the "controls" at every opportunity with questions as

to the philosophy of how to produce the phenomena. I did not get much satisfaction out of the "controls" as my inquisitive nature seemed to disconcert matters; or, using spiritualistic parlance, "disturbed the conditions". This only set me to thinking the more. Conditions were more disturbed than ever, but I now have the solution and the "mystery" has cleared up. Where do you think I found my answer? Why, in myself, of course.

The force of a strongly directed Will, acting through a human organism, is one of the most potent forces in nature. This is the key to the production of the "phenomena". It was very plain that the "controls" had no physical means to produce the visible evidence of their presence. This must come from somewhere. I found that the medium furnished the physical means, and the "controls" furnished the directing force, [Will Power]. I watched this process very carefully, and had the pleasure of a full confirmation of my convictions in "The Great Psychological Crime".

In further support of what I am saying, I will ask: Have you ever noticed that certain "spirits" could manifest phenomena more readily than others? I know you have and often, too. Why is this so? Why has "mother" or "sister Sue" or "brother John" never "manifested"? Ponder over this well and ask yourself why the cause of this has never made itself apparent. The cause is very simple. Mother, or sister Sue, or brother John, simply does not possess the required co-ordination of Will force to handle the organism of the medium. Hence, you "get nothing" from the very ones you have a right to expect to hear from first.

Again, did it ever occur to you why the "guides" always admonish the sitters to keep passive, and not to "disturb the conditions" by setting their minds upon certain ones whom they are expecting to manifest? No, I know you have not had

time to do this little thinking upon your own part, as you have been too busy expecting what was going to happen next, or who would be the next "spirit" to manifest. The sequence of this admonition on the part of the "guides" is,—as you keep actively thinking and expecting, these thought forces interfere with their business of "holding the forces" or "controlling the medium". This disturbing element does not interfere with a hypnotist as readily as it does a "spirit", for the reason that the hypnotist has an organism of his own through which to direct his own Will into the organism of his subject. This will partly explain at least, why you are always asked to become a nonentity in a "physical seance".

To prove my theory, the next time one of you can do so, just carry a friend along with you, whom you know to be able to hypnotize another person and one that does not believe in the "phenomena", for instance to a "trumpet" or a "materializing seance". You will at once observe that the "conditions are not right tonight" without assigning any reason. If any "phenomena" should occur you will learn of the fact that there is a "person present who is antagonistic to the work".

Again, you "phenomena hunters", did it ever occur to you to indulge a thought on the fact that you have always been told by the "controls" that death does not alter your knowledge acquired in earth life one bit, i. e., as you leave this world you enter the next. Granting you will admit that you have, [for it is what I have been told time and again].

Now for just one moment stop and think. Think carefully, for on this point I am going to refer you back to the point that TK has so beautifully taught you. You have a physical body that belongs to you. You have a Spiritual organism that belongs to you. You also have an intelligent Soul that is the real *you*. *You* taught your physical body to obey *your* commands throughout the years *you* have been upon

this plane of expression. Spirits that *you* were physically cognizant of did not help *you* to develop that physical body above spoken of, any more than I help you at this moment. Co-ordinate this thought with the facts of the "phenomena" you have witnessed, and it will at once become plain that you ought to possess certain abilities under the intelligent direction of *your* own Will, which will awaken or unlock the senses and functions of *your* spiritual organism.

This process requires "Work", and this fact is very plain upon every page of "*The Great Work*". This is quite different from being a nonentity. But the goal is worth any effort of which the physical constitution of man is capable, as when the effort is finished *your* possessions are where "thieves and robbers do not break through, nor moth nor rust doth corrupt". When it "is finished" *you* will possess all that mediumship means and "something more".

This Goal is what the TK has been leading up to throughout the "Harmonic Series". It is to teach you and me that we possess the powers and abilities to develop these Spiritual Organisms of *ours*, under the direction of *our* individual Wills, and that it is our inalienable right to do so as individual entities. To be told this in a way that I can clearly understand him, is truly the recognition of the "Master's Mark".

Once more, to get back to the teachings of the "controls", Did *you* ever notice the reluctance with which the "controls" admit, or will venture to say anything at all on the subject of Independent Spiritual Unfoldment? I have, and am sorry to say that I recognize one of the most selfish motives that is possible as a result of such action. Perhaps you have never taken the time to contemplate the motives, in your haste for more "phenomena". I recognize one motive as this: "Controls "gain great personal benefits through the medium of a borrowed organism, by which to gain a conscious knowledge

of facts relating to this plane that it was their business to have learned while they were upon this plane and possessed a physical organism of their own. This may sound harsh to you, but the moral is plain: Use your own physical possessions that Nature has given *you* for *your* own exclusive use, while *you* may, for the time is short, and *you* "know not the hour" when the Summons may come for work to begin upon the next plane of life's expression.

I have not said anything in the foregoing with a view to hurting the feelings of the sensitive—far from it. My sole desire is to divert the thoughts of the "phenomena hunter" from his never satisfying procedure, to the satisfaction of a more personal knowledge, in knowing the cause of his phenomena, at which point all mystery ceases or fades before his consciousness. Consciousness at this point can be fully relied upon to relegate all mysteries to the regions of what "he knows, and he knows that he knows, and why he knows them".

My experiences are respectfully submitted for what they are worth to you.

"When the Master comes to the final transition called 'Death', he himself has no doubts as to the issue. He knows that this is but another step in the Evolution of the Individual. He knows that death does not end his career. He knows that his personal identity will not be lost, nor even clouded for an hour. He knows that in death there is no sting."

——From "*The Great Work*".

Questions Answered by the TK



UESTION: Ever since I have read the books of the Harmonic Series, "Zanoni" and "The Strange Story of Ahrinziman", the following question has been in my mind:

Is it, or is it not, best for people of ordinary abilities to prove for themselves that there is a life beyond this? Since the Truth would gradually unfold in time, would it not be better for many to live this life the best they can, and thus avoid the unknown dangers hinted at in "Zanoni"?

——Bessie B. Manley.

Answer: This is indeed a problem worthy of serious consideration. It would require greater wisdom than mine to answer it with definite certainty. I will therefore not attempt to do so. Without presuming, however, let me submit the following suggestions for consideration of my questioner and the readers of *Life and Action.*

1. There are two distinct methods by which proof of the life beyond this may be made. One is known as the "subjective" method, and the other as the "independent" method.

2. The subjective method has been proven beyond all question to involve the operation of a process which is destructive to the demonstrator. The independent alone is constructive.

3. This School holds that, from the viewpoint of individual benefit, it is far better for people of all classes to go through this physical life without proving the existence of a life beyond, rather than prove it by means of the subjective, or destructive process.

4. The constructive or independent method, while in no sense harmful to the demonstrator, involves an individual evolution, a growth, an unfoldment. This requires much time and personal effort under wise and scientific instruction.

5. The difficulties of time, place, opportunity, facilities and instruction are such that the man or woman of ordinary abilities and means would find it very difficult to meet all the conditions and at the same time discharge the fixed obligations and responsibilities of his or her life already assumed.

In fact, the experience of the past would seem to indicate that it is the rare exception among men to find one who is so conditioned and environed as to undertake the work of scientific demonstration of the life beyond.

6. Whether it would be "best" for people of "ordinary abilities", or extraordinary, for that matter, would also involve another important consideration, namely, that of motive and purpose. For illustration:

[a] If the motive is not *right*, it would be utterly useless for anyone to take the time, receive the instruction, or make the effort, for under those conditions the demonstration is impossible. This fact has been proven again and again, and is beyond controversy.

[b] If the purpose be merely to gratify the personal desire for knowledge, without regard to the interests of others; while this is not of itself an unworthy or wrong motive in the sense that it is "vicious", nevertheless it would be of little benefit to the world and therefore scarcely worth the time and effort, from the viewpoint of the needs of humanity. An instructor would hardly be justified, in the larger interests of society, in giving his time to such a student nor his efforts to such an end.

[c] In the midst of present social and economic conditions on this physical plane of life men and women, with rare ex-

ceptions, are bound by prior duties, obligations and responsibilities which cannot be evaded, avoided or ignored, without serious injustice to those who are rightfully dependent upon them. In all such instances it would be clearly a mistake for one to enter upon a course of life and study such as those involved in what is termed the "Technical Work".

7. But insofar as one may evolve toward independent spiritual unfoldment through the slower process of *Living the Life* in conformity with the Constructive Principle of Nature, it is not only "best" for him to do so, but he is bound by every consideration of Morality, by every interest of both the individual and society, to do so. This is true, not alone of the few, but of all men and women.

In truth, it is for this very universal reason that the Great School has given to the world a carefully formulated statement of its knowledge and experience.

Judging from the general character of inquiry that comes to me concerning the "Technical Work", there seems to be a rather general mis-apprehension as to the conditions upon which it can be given. Many of those who write to me seem to think that if they could but receive the "Technical" instruction, they could soon develop independent spiritual vision without the inconvenience and difficulty of *Living the Life* of Scientific Morality.

This is a great and vital mistake. Until one has first learned to square his *life* by the constructive principle of Morality, all the "Technical" Work in the world would not open his spiritual eyes, ears or other senses. It is for this reason that the Ethical Principles are laid out with such care and insisted upon so continuously and emphatically.

The man or woman who has not wrought out the Ethical Formulary, made it the absolute Rule and Guide of *Life*, and transmuted its principles into the very texture of his or her

being and into daily Life and Action, is no more ready to be entrusted with the Technical Formulary than a year old infant is ready to be entrusted with a box of matches and a pan of coal oil with which to experiment and amuse itself.

It is for this reason that so few are admitted to the Technical Work. To do so before they have learned to practice the quality of Self-control in every department of their lives necessary to get the results desired, would be only to defeat their ends.

From page 269 of "*The Great Work*" I quote the following:

"The student who reaches this point in the regular unfoldment of the Ethical Section of the General Formulary may well pause and contemplate himself in the light of the Great Law. For here it is that he is compelled to face his first great Ethical Test. Unless he can pass the test of "Unselfishness" this should be this present stopping place. It would be but a waste of time and energy for him to attempt to proceed beyond this point. For it would be but an attempt to climb the steep and towering mountain of Truth backward, with his face turned toward the Valley of Spiritual Darkness. *It cannot be done.*"

And from page 299, the following:

"Thus, the student must lay hold of all his many selfish animal desires and all his intellectual ambitions.

"He must control his longing for mere animal comfort, whenever indulgence of the same would deprive another of the comfort to which he is of right entitled.

"He must control his thirst for Power, whenever and wherever its indulgence would involve the enslavement or control of his fellow man.

"He must control his Vanity whenever it impels him to thrust himself forward into place or position to which another is better entitled, or which he himself has not earned.

"He must control the impulse of Greed for material things,

and compel himself to be satisfied with a just and proper measure necessary to his health, well being and reasonable comfort.

"He must control the 'Love of Money', which is one of the lowest and most degrading cravings of the human Soul, and constitutes one of the strongest fetters that bind the Soul to earth after it has passed beyond the Valley of the Shadow.

"He must control the Fear that paralyzes and the Anger that destroys."

It is only *after* he has attained to this degree and status of self-control, in all the departments of his being and in all the affairs of life, that the student is entitled to ask for the "Technical Work". It is only then that it would be possible to give it him. It is then only that it would be possible for him to make any constructive use of it even if he had it.

From the foregoing I trust my questioner will now be able to observe that to determine whether it is "best for people of ordinary abilities to prove for themselves that there is a life beyond this", is a problem which involves many important considerations that cannot be determined except upon a purely individual basis.

Certain it is, however, that "people of ordinary abilities" rarely seem to have any just conception or appreciation of the difficulties involved in the work of constructive individual demonstration, nor of the qualifications necessary to fit the individual for such a work. For it is truly a *Great Work*.

"Vanity, in all its manifold forms and phases, is an expression of the most inordinate selfishness. It is an impulse of self-gratification without regard of any kind whatsoever for the well being of others." ——From "*The Great Work*".

Question. In the last issue of "*Life and Action*", I read your very interesting answer to the question "What are Dreams?", and will ask you kindly to explain the following phases of the same question:

1. Quite a number of years ago a friend of mind dreamed she had been in a room that was quite strange to her. She remembered the position of the furniture and some child's toys lying on the floor. The next day, on her way to the city, a strange lady beckoned her and asked her into her house while a procession passed. On entering the house my friend, to her great surprise, was shown into a room the facsimile of the one she had seen in her dream, with the toys on the floor just as she had observed them.

2. Another friend in New York City dreamed that her sister in Los Angeles, had told her that her husband had died, where he was to be buried, and giving details of the funeral. A week later she received a letter from her sister giving in detail the information she had received in her dream.

——M. Maxwell.

Answer: 1. It is just possible that the first experience was an ordinary dream, and that the room and the toys on the floor were but an unusual coincidence.

On the other hand, it is not impossible that this was an actual psychic experience wherein the "dreamer" escaped from her physical body [involuntarily] and went to the room spiritually. Such experiences are rare.

2. In her semi-sleeping condition some spiritual friend who knew of the death impressed the details upon the consciousness during the process of awakening. This, therefore, was not strictly a "dream". It was a spiritual experience.

——TK.

Question: In "*The Great Work*" much importance is attached to "Personal Responsibility", emphasizing it as a vital factor in the process of constructive development.

In "*Harmonics of Evolution*" and "*The Great Psychological Crime*" the term "Individual Responsibility" is used, apparently in the same sense. Is there any difference in the meanings of these two expressions, as used?

——E. C. Hillbury.

Answer: No. They are intended to express the same concept. "Personal Responsibility" is the better expression, and conveys exactly the idea intended. ——TK.

Question: What is the duration of life on the spiritual plane, after passing from this plane? ——W. Francis.

Answer: It would seem that this question lacks definiteness or completeness. There are twelve, distinct, known, spiritual planes after the physical. They are related to each other, in progressive order, analogously somewhat as this physical plane is related to the first and [in order] proximate spiritual plane.

The length of time an individual remains in this first, or lowest, or coarsest spiritual plane is a purely individual problem. It depends upon conditions related to each and every individual, and these conditions are as varied as it is possible for the mind to conceive.

Then again, there are according to the statements of the Great Friends, three distinctly different natural causes which lead to the passing of an individual from this first spiritual plane, viz:

1. The evolution through natural growth and unfoldment of the individual until he graduates [as it were] from the first spiritual plane to the second—which is the next in regular evolutionary order—in which event the individual passes one plane further away from the conditions of this physical plane.

2. The devolution, through natural retrogression of the individual until he disappears, as a result of what appears to be "spiritual death", as elucidated in the chapter on "*Spiritual Gravity*" in "*The Great Psychological Crime*".

3. The reincarnation of the individual upon the earth plane, [according to the statements of those who claim to know that reincarnation is a fact of nature in the evolutionary unfoldment of the individual soul]. As to this, I do not assume to speak from the basis of personal knowledge.

From the foregoing it will be observed that before it would be possible to answer the question with any degree of certainty at all, it would be necessary to know to which of these three methods of "passing" the question refers.

I doubt if it would be possible to determine with any degree of accuracy in either case, a period of time which would represent a general average.

Under the first and second processes I have heard it said that the time would probably average about double the average life upon the physical plane.

Under the third process the period is said to be much longer, but I cannot give any information that could be relied upon.

In the case of animals it is said the life upon the spiritual plane is an average of about double the average physical life of the same animal. This, however, is not given with authority.

TK.

Question: Are there not other planetary systems, like ours, peopled with human beings like ourselves, and watched over by other Great Fathers? ——Mrs. H. F. Field.

Answer: I do not know. From what we do know of our own planet, and the system of which it is a part, it would seem logical to assume that our own little Earth is not the only place in all the vast universe of matter and space where life exists.

By comparison, physical scientists tell us that our Earth is no larger than a pin-head; and it is but one of countless millions of planets that are revolving through space, each in its own particular orbit. It would seem strange, indeed, if all these unnumbered millions and billions of worlds—most of them many times larger than our own—had no share in the great problem of generating and individualizing life and intelligence.

And if it be true that the system, of which our little Earth is but a small fraction, is but one of countless systems which are governed by the same fundamental laws and principles, then it would seem inevitable that other planets are also inhabited.

And if it be true that there are other analogous planets in other analogous systems analogously inhabited, then to complete the analogy, it would seem inevitable that there must be other "Great Fathers" filling analogous positions on other worlds than ours.

But *I do not know this.*

It may be of interest to my questioner, however, to know that the analogy is definitely and positively confirmed by the testimony of the Great Friends on the other planes of life who claim to know. They report that the Earth is but one of many planets that are inhabited; that man is the highest structural

form of life on every inhabited planet; that each inhabited planet known has its spiritual Ruler, or "Great Father"; and that these Planetary Rulers, in many instances, are in communication with one another.

But the "Great God of the Universe", the "Great Universal Intelligence", is still back of and beyond all these Planetary Rulers, and is unknown even to them, save as they recognize in the designs upon the "Trestleboard of Nature" the Unknown Designer whom they reverence. ——TK.

Question: Is the Ego, or Soul, now living two lives contemporaneously, one on the physical, another on the Spiritual plane? ——W. Francis.

Answer: To answer this question categorically, by "yes" or "no", would only lead us into confusion; for in one sense the question can be truthfully answered in the affirmative, and in another sense with equal truthfulness in the negative. It depends largely upon the exact meaning we give to the terms employed. Perhaps the following explanation may contain the information desired by my questioner, without an attempt on my part to couch it in the form of a definite and responsive answer:

1. Man, while in this physical life, is a fundamental trinity consisting of a Soul possessing a Spiritual Body and a Physical Body.

2. These two bodies interpenetrate each other, somewhat [for the purpose of analogy only] as the sap [or water] of a tree and the solid woody cells interpenetrate each other, making together the entire tree.

3. The Soul, or essential Ego, inhabits these two inter-

penetrating bodies and uses them, as its instruments of expression.

4. Through their sense channels the Soul receives, or may receive, impressions and experiences from both planes of life—physical and spiritual.

5. To the extent the Soul does receive conscious impressions and experiences from both planes of life, it may justly and truly be said to be "living two lives contemporaneously, one on the physical, another on the spiritual plane."

6. But in the practical experience of the average man and woman—in the midst of social conditions which fix the attention and the personal and conscious effort on the plane of physical life, physical things and physical impressions and experience—the Soul automatically comes to depend more and more upon the physical channels of sense, and less and less upon the spiritual.

Thus, responding to the law of *Use*, the physical senses grow more and more active and dominant and the spiritual less and less so, until in due time—usually by the time the child has reached the age of four to six years—the Soul has learned to depend entirely upon the physical channels of sense, and we say of it that it is only "physically conscious", or "conscious on the physical plane".

From this view it might justly be said that the Soul is "living" but one "life", namely, that of the physical.

7. But, by a series of most interesting scientific tests and experiments, it has been proven with absolute certainty that the spiritual senses are never entirely dormant nor inactive.

For instance: It is proven beyond question that in the most profound physical sleep the Soul is conscious and able to receive impressions, suggestions and experiences without in the least disturbing the condition of physical inactivity and sleep. It is proven that in proportion to the profundity of

physical inactivity and sleep is the Soul responsive to psychic suggestion.

In cases of complete catalepsy, lethargic trance, and suspended animation, wherein the physical body is dead, to all practical purposes, the Soul is even more intensely conscious than at any other time. But it is not conscious on the "physical plane."

In the light of these facts, and from this angle of observation, it would be entirely consistent and literally true to answer the question in the affirmative, and say that the physically embodied individual man or woman is, indeed, "living two lives contemporaneously, one on the physical, another on the spiritual plane."

From the viewpoint of the Great School, however, it is not scientifically accurate to call this "two lives". It is but two different phases or aspects of the same life. One is its physical aspect or phase, and the other is its spiritual.

It was herein that Hudson fell into confusion and unfortunately dragged pretty nearly the entire school of modern psychology with him. His error was in naming one of these phases of consciousness, the "objective mind" and the other the "subjective mind".

This simple and unfortunate misuse of words has given to the world the false concept of "two minds" which concept has resulted in all manner of sophistry, from which the world seems slow to recover. ——TK.

"The highest and most exalted phase or mode of Consciousness is the desire of the Soul for Individual Completion. Its satisfaction involves the highest activity of the Soul, which is Love. Its complete satisfaction we call 'Happiness'."

——From "*The Great Work*".

Question: Suppose a student of the Great School who understands the law of true marriage fails to find his mate on all three planes of being, and for this reason remains single, what effect, if any, would a life of celibacy have on his development? Would not such a life, to a strong and vigorous man who was conforming his life to the Constructive Principle of Nature, be what one may term "an excess of virtue" and thereby cease to be a virtue? Would there not be an element wanting in his harmonic relation to Nature, if he did not keep the happy mean? ——C. E. D.

Answer: Here again a careful definition of terms is absolutely necessary in order that each may know what the other is talking about. It would appear to me, from the context of my questioner's proposition, or statement, that he has employed a term which does not correctly express the meaning he has in mind.

For instance: The term "*Celibacy*", when properly employed, has reference to "the state of being unmarried; single life, especially that of a batchelor, or of one bound by vows not to marry."

The term "continence", or "continency", on the other hand, has reference to "Self-restraint", especially "the restraint which a person imposes upon his desires and passions, in the act of refraining from indulgence of the sexual appetite or passion".

I believe it is not unjust to assume that the average celibate [single man, or bachelor] does not live a life of continence. In many instances there is no desire, intent nor even effort on the part of the celibate to practice continency. In all such instances a life of celibacy [that of the single man, or bachelor] has little or no effect on his development, different from that of the average married man.

But if, as I suspect, my questioner meant to ask: "What effect, if any, would a life of *continence* or *abstinence* have on his development", — this calls for a very different answer.

But here again, it all depends on the individual. If he is a student who has been "duly and truly prepared, worthy and well qualified" the self-denial, self-discipline and self-control necessary to the actual living of a life of continence are the most powerful aids to Independent Spiritual Unfoldment and to the true and constructive growth of the Soul.

For, to such a student, "There is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control you* would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive energy and power".—[See "*The Great Work*", page 290, et seq.].

It is a great mistake to assume that a life of continence is, in the slightest degree, detrimental, either physically, spiritually or psychically, to the man who is "duly and truly prepared" for it—a good many physicians to the contrary notwithstanding.

In the chapter entitled "*The First Great Mile-Post*" in "*The Great Work*" my interrogator will find such an exposition of the subject of "Self-Control" in its relation to Mastership, as will answer his question fully. I refer more especially to the latter part of the chapter, beginning with paragraph two on page 289, and continuing to the end of the chapter.

In its final analysis it is a mere question of whether or not such a man as my questioner has in mind is willing to practice the degree and quality of self-control necessary to obtain constructive results.

If so, there can be no such thing as an "excess of virtue" in the line indicated. ——TK.

Are Modern Clergymen Syncretists?

By *William J. H. Benson.*



IT SOMETIMES HAPPENS that a man is placed among a class of people with whom he has very little in common. There have been cases in which intelligent men have been associated for years with a class of people who were much their inferiors. Usually in a case of that kind the intelligent man tries to impart some of his knowledge to those who have not had the opportunity to acquire it themselves. Anyone will admit that it is a rather difficult feat and requires much patience, tact and perseverance.

All of this applies to an article by Mr. Henderson in the last number of *Life and Action*. The writer seems to imply that there are many facts which Science has discovered but which the Clergy pass over entirely as if they did not exist and continue teaching and preaching as if those facts made no difference in their point of view.

Oftentimes the facts of Science and modern research are unknown to many clergymen for this reason:

It has not been many years since Criticism has been applied to the Bible, and the men who have been in the ministry some time are not familiar with it and have only their original teaching to follow, which is now somewhat out of date. They are a little timid about accepting the conclusions of Critics, because even among them there is not perfect agreement.

Many Critics have only their own researches. In many cases they are not Churchmen, and consequently many clergymen do not feel like accepting their conclusions on account of a possible lack of "Authority".

Even those who are churchmen often have a hard time to gain a hearing or have their books read.

It has only been in recent years that Criticism has been taught in the Seminaries, and it appeals to men in different ways. For instance, some men have entered a seminary with their own ideas which have been obtained from men who knew nothing of Criticism and believed that the Bible had been let down from Heaven, inspired even to the letters and vowel pointings. Even after having a three years course of the real facts given them they go out with their minds set on the old fashioned point of view.

There are others who accept the conclusions of the critics and go out into the world to teach to others what they have learned, only to find that those to whom they are sent to minister are imbued with the old fashioned idea of things, and it takes much tact and carefulness to teach people something contrary to what they have for years held to be true.

Some men who have come from the Seminary in recent years do not believe in the literal interpretation of the Bible.

To begin with, the Old Testament is held to contain the religious experiences of many men in the past. It contains a certain amount of history. But there are many other things about it which they do not believe.

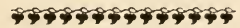
They do not believe that God made the world in six days; that Moses wrote the Pentateuch; but that it is a composite structure, appearing long after Moses and after the reigns of David and Solomon. It is not believed that the story of the flood is literally true. It may have been "a deluge" flooding the greater part of China, or it may have been a very insignificant tidal wave coming over a small portion of the country of India. The lesson the writers of the story probably wished to convey was their conception of a moral God overlooking the righteous.

You will also notice by reading carefully that there are two accounts of the same event; so, originally there must have been at least two sources from which to derive material.

It is not believed that Jonah was swallowed by a whale. Neither is it believed that Joshua had the power to command the sun to stand still; but that this is simply the "poetic" way of stating that the work of two days was done in one.

The dates in the Bible referring to the age of the world, etc., were put in by Archbishop Usher in the seventeenth century, and have no authority whatever, and are not at all accurate.

These few words have been written for the purpose of showing that all the clergy do not believe as Mr. Henderson would have you think; and there is at least one, of whom I can speak with certainty, who is trying to pass on his small store of knowledge so that others may know something about the structure of the Bible and the real facts concerning it.



" 'Stolen fruit is sweet', men say. That were not true if each man knew wherein the garden God had planted the tree whose fruits were intended for him There was never yet a lover's quarrel. Love is a divine understanding; and that which brands it a cruel, jealous, tyrannical passion, is the voice of ignorance. Love acknowledges a million debts, it never sets one task. Love gives to the uttermost, but it never makes a demand. Love knows but one, and that its other, dearer self." ——From "*The Dream Child.*"

Evolution and Involution

By J. D. Buck, M. D.

THE PROGRESS of physical science since the recognition of the Correlation and Conservation of Energy, and the Law of Evolution has covered a very wide range.

Theologians hastened to designate all these concepts as "Materialism", and as "Godless".

Very few real scientists accepted the designation or the conclusions of materialism.

Huxley declared himself, to the last, *agnostic*, but the theologians twisted it into materialism, all the same. To say, in the language of Science—"I do not know", was made equal to denial of spirit, and a future life for man; in short, of all that cannot be weighed and measured. Hence the conflict still going on between Religion and Science, and to the betterment of both.

But the Constructive Principle is not even yet generally recognized.

The theory of Evolution has come to stay. No really intelligent student of either Religion or Science now denies that. The evidence is too universal and overwhelming.

Had we gone back to the source of the theory among the Greek Philosophers, and thence to its earliest concepts among the Hindoos, we should have found that evolution was but one term of the Equation of Life, whether in atom, molecule, animal, man, or worlds.

Energy, Life, Intelligence, Law and Order are *involved*, point for point, as form, growth, function and complexity are evolved.

No single impulse from center to circumference could ever be repeated, or explained in the first instance, unless the energy were involved to, or toward the center. Action and reaction could not otherwise be conceived of under the law. Otherwise impulse to evolve would have been inconceivable, except as a "Fiat", or a "special creation", which the whole of evolution denies. Newton's "First Law" and the "Parallelogram of Force" ought to make that clear.

In my "*Study of Man*", written more than twenty years ago, this principle was treated in Chapter XV, under the heading, "*Involution and Evolution*".

Had theologians been philosophers, they might not only have held their own, but from the beginning "turned the tables" upon the evolutionists, and by this time have made equal progress with physical science, in the establishment of Law and Order in the existence of the human soul, and the spiritual life of man.

It is precisely here that the "School of Natural Science" comes in, with an orderly and universal synthesis, and never a "missing link".

Facts "*demonstrated*, classified and systematized" are stubborn things, beside which miracle and superstition slowly but surely disappear.

Theology and Science divide solely on the *interpretation* of Facts.

"What a great deal of time and ease that man gains who lets his neighbor's words, thoughts, and behavior alone, confines his inspections to himself, and takes care that his own actions are based on honesty and righteousness."

——Marcus Aurelius.

Letters From Our Readers

Answered by Editorial Staff.



ITHIN a few days after the mailing of any number of *Life and Action* we begin to receive letters from its readers concerning the articles published. Some of these letters are critical, some commendatory, but the most of them ask questions concerning the various phases of subjects which have been presented.

All these letters are received with pleasure, for we get from them many valuable suggestions and ideas for future numbers of the Magazine. We are thus enabled to know the wants of our readers and plan accordingly.

Two of these letters, with answers, are here printed inasmuch as the subjects covered have been touched upon verv often by correspondents.

Editor, *Life and Action*:-

The questions and answers in your March-April issue in regard to the relations of the founders of the Theosophical movement and the members of the Great School, leads me to ask further information on the subject.

Both groups appear to have an acquaintance with many of the ultimate truths of nature, and therefore would be supposed by outsiders to be free from the personal element which lies at the root of the sectarianism of so-called religions.

Both groups appear also to be working for the betterment of humanity. All conditions, therefore, as far as an outsider can judge, would seem favorable for union and co-operation.

You state, however, that no direct relations exist. Is there, then, an indirect co-operation—each group working along its own lines, but willingly assisting the other wherever the paths converge; or, are the members as distinct as, say, members of our modern Masonic and Elk fraternities?

Do other groups exist beside the ones in question, which are possessed of equal knowledge, of equal good will to humanity, and yet remain and work entirely independent of all others?

Very truly,

David A. Watt.

Dear Friend:-

I believe it would be fair to say, that both Schools are "free from the personal element" to a much larger degree than that which fosters the sectarianism of the various religious churches of modern times and creeds.

But while there is, at this time, no direct, systematic, mutually understood and agreed work of co-operation between them and each group is working out its own specific designs in its own specific way, and according to its own distinct method; it is nevertheless true that their lines of work and endeavor are, in no vital particular, antagonistic; and in most particulars parallel and thoroughly sympathetic.

And still, insofar as their membership and their methods of procedure are concerned, they are quite as individual and distinct as are those of the modern Masonic and Elk fraternities.

Other groups do, indeed, exist, in various parts of the world, whose good will to humanity cannot be doubted. But the question of their comparative knowledge is one which would be difficult to determine with accuracy.

In point of time, however, it is believed that the Great School has an unbroken record history the beginning of which antedates that of any other known organization at this time.

And it is in active sympathy with any and all other organized movements, in just so far as they tend to the betterment of society, the progress of civilization, the evolutionary unfoldment of the individual along constructive lines, and the Liberty, Enlightenment and Happiness of mankind here and hereafter.

TK, Editor *Life and Action*:-

On page 331 of *Life and Action* for January-February, you quote from a letter written you by a soldier, who states that he is greatly helped by the idea that there is a specific, tangible ruler of this planet, the Earth, in addition to the "Lord God" in general of the universe, and you further invite suggestions in this connection.

This idea does not seem to me much different from the Greek theory of Planetary Gods.

If there is a Specific, Tangible Ruler, or "Great Father" of the affairs of Earth, it would be a reasonable conclusion that each planet of the Solar System has also its specific, tangible ruler, or "Great Father", and these rulers might associate, or meet together, for adjustment of the affairs of the Solar System, which also might have its specific, tangible Lord, or "Great Father" whose throne would consistently be The Sun, which, of course, brings us to that eternal teaching of the "Sun God", that basic factor of all the religions on earth.

The important point is the one suggested by your correspondent: Is this Specific, Tangible Great Father of the Earth any more get-at-able than the "Sun God", or any other deity, for help, comfort and instruction? We can pray to one as well as the other; so that if prayer is all that is within our mental grasp, we may as well pray to the highest conception, which we naturally do anyway.

The points that would be particularly instructive would be: What are our obligations and duties to this "Great Father" of the Earth, our helpful attitude as a factor in assisting the "Great Work" he has to perform, and what attention should be given the "Sun God" as special director of our system as a whole?

If man is a Microcosm, and is like unto the Macrocosm, and has all the elements of the Macrocosm in his nature, what proportion should be rendered to the other Lords of his being?

I certainly am deeply interested, and agree with you perfectly that "the theme is one of profound importance", and for one I shall be a willing student of the facts that have been verified by the Great School.

Sincerely yours,

A. B. Rugg.

Dear Friend:--

Your letter of February 6th addressed to the TK was received some days ago and in the absence of the TK it has come to the writer for attention and acknowledgment.

In this connection it might not be amiss for me to say that personally I think your idea of the Solar System and the rulers of its various planets is much in line with what is known by the Great School, although I cannot say officially that this is true.

There is a point in your letter, however, which gives a basis for an interesting discussion. I am referring now to your idea that it would be as easy, and as desirable, to pray to the "Sun God" for help, comfort and instruction. This would bring up the question of whether or not we have any right to solicit the attention of one so high as our presumed "Sun God" would be? Would it not seem that so long as someone else,

who has less important duties, can help us, that we would have no right to obtrude ourselves upon the attention of those higher?

It would seem to me that this whole question might be solved by analogy. Let us suppose that you are entering, we will say, a large business house as one of its workers, and that your place is not one of any great importance. In other words, what you are doing is not affecting in any serious manner the general run of the business. Suppose that you need help, or advice, relative to some of your duties; would you feel impelled, or justified, in going immediately to the president of the concern, interrupting him and asking advice or help which may be some man working right next to you could give, or which the manager of your department might be able to assist you in?

If you stayed in the business long enough and became of such importance in it as to command a high place, necessarily you would, in time, have to direct your attention to the president of the company for instruction and counsel.

But it seems to me that just now we are in the position of the humble workers who are not yet far enough along to ask the assistance, advice or counsel of anyone so great as the "Sun God", or even very often to call upon the Great Father, for between the earth and the sphere in which the Great Father lives there are many great souls to whom we can go for assistance, and is it not natural for us to call upon those close to us first?

Trusting that this inadequate attempt at illustration will serve to give you another line of thought in this connection, and assuring you that as soon as the TK returns your letter will be brought to his attention, with good wishes, permit me to remain,

Very sincerely yours,

LeRoy F. Spurlin.

A Letter From Professor Hyslop

And some further remarks by the TK



T the request of Prof. James H. Hyslop, we are printing here a letter from him addressed to the Editor of *Life and Action*, under date of May 1, 1910. Following Professor Hyslop's letter will be found a further statement from the TK in conclusion of the matter. The following is Prof. Hyslop's letter:

My dear Sir: A friend has just given me the September [1909] number of "*Life and Action*" in which I am said to have been remiss in several matters and I hasten to ask you for the publication of the following facts in correction of what is evidently some misunderstanding or error on the part of the writer of the article entitled "*Who Prevaricates*".

1. I never received any copies of "TK's" books except "*The Great Psychological Crime*" and "*The Great Work*" which I understood were sent me by Dr. Buck, and these I acknowledged to him.

2. I never had any knowledge either that the author had sent them or that any one else had sent any copies, and I never received any other copies of his works.

3. Dr. Buck spontaneously expressed the desire for me to meet the author and I expressed my desire to do so. Dr. Buck said he would have to arrange it. It was never done to my knowledge, and the last inquiry that I made about it was never answered.

4. Other parties who have tried to get me an interview have totally failed to do so, and I have been as constantly told that it is almost impossible to obtain any such meetings. I do not know whether this is true or not, but I do know that

I have never been able to make any arrangements for an interview. I have not been in Chicago at any time, save once, when it was possible to see the author, had I the opportunity, and I cannot make any trip for the purpose.

Very sincerely,

James H. Hyslop.

The foregoing letter from Prof. Hyslop evidently has reference to the statements made by me at page 29 of the September number of *Life and Action*, from which I quote the following, that our readers may have the entire subject clearly before them.

"1. When "*The Great Work*" was published I sent a copy of the book to Prof. Hyslop with my compliments. He did not do me the courtesy even to acknowledge its receipt.

2. I learned later on that three of my friends each had sent him a gift copy of the same book, with the same result.

3. About this time the same Dr. Buck above referred to wrote to Prof. Hyslop, calling his attention to the book and asking him if he would care to meet the author. This also was done with my knowledge, although not at my suggestion nor in accord with my own personal desires.

After an exchange of three or four letters Prof. Hyslop expressed his desire to meet me, and Dr. Buck tendered his good offices and signified his willingness to open the way for the personal meeting, at any time the Professor might indicate.

The correspondence terminated at that point. This was about two years ago, and up to this moment I have never received a word, either directly or indirectly, from Professor Hyslop to indicate that he desired to meet me.

Dr. Buck also informs me that not a word, nor a line has come to him from the Professor to indicate any such desire.

Now, I am not going to assume or allege that Professor Hyslop has told a deliberate falsehood when he says that he has spent a whole year trying to meet me, for I am not in position to know with absolute certainty how much time, if any, the good Professor may have put in trying to find me.

But inasmuch as Prof. Hyslop has had in his possession, for the last two years, a letter from my esteemed friend, Dr. J. D. Buck, offering to open the way for him to meet me at any time he might desire to do so; and inasmuch as during all that time I have held myself in readiness to meet him; and inasmuch as up to this day neither is Dr. Buck nor am I aware that the Professor has ever made the least effort to meet me; you can readily understand that his alleged statement concerning the matter is somewhat difficult for me to credit."

Let me say in conclusion, that I am glad Professor Hyslop has made his own personal statement of the matter, and I am equally pleased to give it publication in the columns of the same magazine which carried my own statement.

I leave the matter with our readers, with the following additional suggestions:

1. That my previous statement was made with the full correspondence between Dr. Buck and Professor Hyslop, to that date, before me, and that no letter nor messages have since been received by Dr. Buck nor myself from Professor Hyslop, nor from any person acting for him, until I received the letter here published.

2. The fact that the foregoing letter reached me promptly is evidence that the way is open between us, and that there are no obstructions to prevent him from getting a message to me at any time.

3. If the good Professor did not receive the autograph copy of "*The Great Work*" sent to him by me, nor the three gift

copies sent to him by my friends, then it is evident that there have been four miscarriages, or that somebody other than Professor Hyslop in his office has received these four extra copies, and possibly laid them away, or put them on the shelves of his library before the Professor saw them, and without calling his attention to them. I can understand how this might occur in the experience of a man who is too busy to open and examine his own mail, or who, for other reasons, must entrust it to others.

4. In the closing paragraph of his letter he says: "Other parties who have tried to get me an interview have totally failed to do so," etc.

Now without questioning, in the remotest degree the perfect good faith of Professor Hyslop in making the foregoing statement, I want to say that it does not seem *possible* to me that any individual, with average intelligence, could make any serious effort to get an interview with me without that *fact* coming to my notice in some way. And I have never at any time had an intimation from Professor Hyslop nor from any other person whomsoever to the effect that the Professor desired to see me.

And I know personally that Dr. Buck has been waiting patiently ever since the date of his last letter to the Professor on the subject, more than two years ago, for some intimation from Professor Hyslop that he desired to meet me.

And in conclusion let me say:

1. That this subject never would have been referred to in these columns but for a statement from Professor Hyslop to a member of the S. P. R. to the effect that he had spent a whole year trying to meet me, but without avail; and the fact that his statement was made the basis of a criticism by that member of my supposed action in avoiding a meeting with the Professor, "in the interests of science".

2. From his own statement, in the closing paragraph of the foregoing letter, Professor Hyslop "has not been in Chicago at any time, save once, when it was possible to see the author". This does not seem to indicate that he has spent any considerable amount of time in the effort to meet me.

3. On that one occasion when he was in Chicago, had he desired to meet me he could have done so by means of a simple note addressed to me, either in care of the Indo-American Book Company, or in care of Dr. Buck, who was only waiting to serve him.

4. While I have not personally sought a meeting with Professor Hyslop for the simple, and to my mind sufficient, reason that I have been, and still am, unable to see wherein either of us could be of service to the other, "in the interests of science"; nevertheless, I have *not* sought to evade nor avoid such a meeting, nor have I thrown the slightest obstacle in its way.

From the information at my command, I am convinced that Professor Hyslop and I are operating in distinctly different fields of scientific research, and that our methods are therefore equally different.

Nevertheless, the way is now open between us, and if the Professor hereafter desires to meet me "in the interests of science", and will time his visit so that I can meet him without neglecting my already fixed responsibilities, I am sure he will not find me difficult to locate.

"You will find, in the effort to reach a higher spirituality in your daily life, that the small things try your patience and your strength more than the greater ones."

——Ella Wheeler Wilcox.

What is Mirth? Prize Awards

In compliance with the terms of our offer of prizes for the five best definitions of "*Mirth*", as set forth on page 59 of the January-February number of this magazine, we herewith present the awards of the judges, which are as follows:

FIRST PRIZE: One copy *de luxe edition* "*The Great Work*" to John L. Whitney, Empire, Butte County, S. Dak.

SECOND PRIZE: One copy "*Harmonics of Evolution*" to Francis E. H. O'Donnell, 2758 Hillegass Avenue, Berkeley, California.

THIRD PRIZE: One copy "*The Gay Gnani of Gingalee*" to S. E. W. Kittelle, Lieutenant Commander, Battleship Mississippi, Navy Yard, Boston, Mass.

FOURTH PRIZE: One copy "*Constructive Psychology*" to Dr. L. H. Henley, Marshall, Texas.

FIFTH PRIZE: One copy "*Who Answers prayer?*" Carl K. Ebann, 209 State Street, Chicago.

It is with pleasure that we herewith publish the manuscript of John L. Whitney, to whom the first prize was awarded. We believe it will be of helpful interest to our readers. At the same time it may be of interest and gratification to the author to know that his work was given first honors in competition with that of forty-nine competitors. Here it is in full:

Definition & Elucidation by John L. Whitney

Definition: Mirth is the established harmonic relation which the Individual Intelligence sustains to the principle of *Levity* in Nature.

Elucidation: Nature seems to have established an orderly and systematic method of procedure in the performance of her operations, which method the most highly developed and progressive Individual Intelligences discern and adopt as a standard, pattern, or guide to the performance of the operations of Individual Intelligence. This orderly and systematic method of procedure becomes a standard of decorum.

So, there seems to be in nature a principle of decorum.

Nature also seems to have moods in which she does grotesque things; from which fact it would appear that nature establishes a Principle of Levity.

That there is in the constitution of the Individual Intelligence which discerns and responds to this Principle of Levity, and it might be named the Faculty of Levity, in that it possesses the power to convert the grave into the ridiculous and to perceive the grotesque in external phenomena.

When a group of correlated acts is performed with decorum, the attitude of the individual is one of gravity and dignity. If the same group of acts is performed in such manner as to depart from the established lines of decorum the grotesque enters into the performance; and the attitude of levity in the observer seems to be evoked.

When this departure from the lines of decorum occurs, the principle of levity seems naturally to enter into the performance, and this seems to arouse and set in operation that which represents the same principle in Individual Intelligence, that is, the Faculty of Levity—and does it seemingly by the law of correspondence, sympathy or affinity.

When the Faculty of Levity is stimulated it produces the condition of *Mirth* within the Individual Intelligence.

So, there is a harmonious relation between the Faculty of Levity and the acts which depart from the lines of decorum.

Hence the definition above.

The Perfect Marriage



man and a woman, when mated under the law, are as the halves of a perfect sphere. Yet you must know that in this infinite creation no two of these spheres are alike as to form, constitution or purpose; nor can any but the perfect halves ever mate in true marriage, either in flesh or in the spirit. Marriage, as decreed under the perfect law, necessitates a perfect comprehension, each of the other. It means full appreciation, complete satisfaction, absolute faith. It demands the instant response of the body, mind and soul of the one, to the trinity within the other. Marriage is the crowning glory of human life. The perfect marriage is a bond eternal. The perfect marriage is a boundless freedom. The perfect marriage is a perfect understanding. ——"The Dream Child."

Greetings to You

Sir Knight, Comrade and Brother Mason:—

We extend to you and to every Knight Templar and Brother Mason present at this great Triennial Conclave of Knights Templar, a Knightly salute and a greeting of good will.

Inasmuch as **Life and Action** *is* **not** *a Masonic Magazine, it is but natural that you should wonder why we venture to express our unfeigned sympathy, good will, genuine admiration and love for the Craft, and dedicate to it this entire Souvenir Number, and present to you and your fellow Knights* 50,000 *copies with our compliments, free of charge.*

It is your perfect right to know. *For that purpose we want to ask you to preserve this copy until you have the time and opportunity to read it from beginning to end. You will not find it dull, nor dry, nor tiresome; but every paragraph* **should** *be of deep and lasting interest to you, both as a man and a Mason.*

When you have finished reading it you will **know** *why we have presumed to express for you and your noble Craft our friendship and good will. And you will* **know** *that our motives are both unselfish and worthy of your unqualified approval.*

In the meantime please accept, in good faith, our cordial greetings and fraternal good wishes and believe us,

Sincerely and truly,

Life and Action

The Sovereign Grand Commander
of the Supreme Council *of the* 33° A. A. S. R. *of* Freemasonry for *The* Southern Jurisdiction, U. S. A., in his Allocution, Oct. 1909, says;

"I believe that influences are actively at work in our own country, guided and controlled by masterful minds, with every possible agency to assist and co-operate, which, if successful in acquiring full authority and ascendency, will speedily and cruelly exercise their power in direct contravention of nearly every principle for which Scottish Rite Masonry stands.

These influences are secretly at work. They have all the resources at their command, as they believe, to fight a successful battle, and of which they do not hesitate to boast. Men of brains, and money in unlimited sums are available, and moved on toward the desired end by a zeal and frenzy characteristic of religious fanatics, they hope to win."



"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. II **July-August 1910** **No. II**

The Lodge of "The Saints John"

The Great School the Real Source of Modern Freemasonry

By TK, author of "The Great Work"



IF I MAY JUDGE from my own personal experience, supplemented by the voluntary and unsolicited assurances from many of the leading and learned Masons of America, there is no subject of thought or inquiry of such profound and fascinating interest to the thoughtful and progressive Masons of this active Western World, as that which gives us definite and authentic information concerning the Origin of this greatest and most beneficent of all modern institutions, and the ancient and seemingly inexhaustible source of Wisdom from which it has emanated.

Within three months after I had attained to my legal majority I had been raised "from a dead level to a living perpendicular" in a just and legally constituted Lodge of Master Masons. The Order of Masonry appealed to every sentiment of patriotism and every Moral Conviction and Liberty-Loving impulse of my being; for, through the superior knowledge of an older and much wiser brother, I learned to revere the Masonic

Fraternity as the source from which our courageous and mighty ancestors had derived their love of Independence, their undying hatred of oppression, their ideals of a democratic and free government and their unalterable determination to assert and maintain their "inalienable right to Life, Liberty and the Pursuit of Happiness".

I became an active and enthusiastic Mason, and have remained so from that day to this. I became a student of Masonic history, and soon found myself in the midst of deep perplexity. Exoteric Masonic "*Authorities*" assured me that Freemasonry had its origin in the Labor Unions and Guilds of Europe only about two hundred years ago. I did not believe it.

I studied the conditions which led to the organization of these Unions and Guilds, and I could find no traces of the exalted knowledge of *Spiritual* Life, Laws and Evolution, which are at the foundation of Freemasonry. There was nothing in the conditions of *society* at that time to call forth nor to foster a profound knowledge of *Spirituality* such as that which constitutes the central and vital inspiration of Freemasonry, nor in fact any other knowledge save that which had to do with the economic and purely materialistic problems of the time.

I said to myself—and sometimes timidly to my Brother Masons—that there was some grave mistake as to the origin of our Order. I found that other students of the subject felt as I did. Everywhere the conviction was fixed and unalterable, that the sublime and magnificent *spirituality* of Freemasonry had come down to us from some ancient Parent School of Spiritual Wisdom in the dim and distant past so remote as to have been lost in the twilight of human history and evolution.

I *knew*—as if through the conscious channels of a sixth sense—that this was *true*; and I had the abiding conviction

that *sometime, somewhere,* I should come into conscious and definite affiliation with that Great Parent School of Spiritual Wisdom from which our modern School of Freemasonry received its profound knowledge of the great problem and mystery of Life, so perfectly concealed and revealed in its ceremony of initiation.

It was not until the summer of 1883 that I received the full confirmation of this unalterable conviction, and came face to face with a living member of that Great Parent School of Freemasonry, of whose existence I had been super-consciously aware for many years.

I became a "Master Mason" in that Ancient Parent School twenty-six years ago, and through unremitting toil and self-denial have earned the right to represent it in this country during my present lifetime.

Its relationship to the School of Modern Freemasonry I have established with absolute certainty, and to the entire satisfaction of leading Masons all over this country.

In 1907 I gave to the world in published form a careful statement of facts in Volume III of the Harmonic Series, entitled *"The Great Work"*.

In Chapter IV of that volume I have given *"The Lineal Key"* —and for the benefit of my Brother Masons, I am herewith publishing that chapter in full—omitting only the first three introductory pages. I trust this brief introduction will be sufficient to impel them to read the Chapter through carefully, and ponder well its meaning, and its vital importance to every "just and upright Mason". Here it is:

1. *Name of The Great School.*

The term "School of Natural Science" is not the name by which the Great School herein referred to has been known to its members throughout the ages. It is but a modern adap-

tation. This modern name of an ancient School has been chosen because it can be made to convey to the modern mind of our western civilization a clear and definite meaning in harmony with the facts. The ancient name, though it were written in boldest type, would convey no intelligent conception of the School itself, nor of its methods, purposes or achievements. It would serve only to mystify, obscure and confuse. Furthermore, the ancient name of this "Venerable Association" has been so often misappropriated by modern organizations that its publication at this time would scarcely be deemed a sufficient identification. Indeed, it is believed that in some instances its misunderstood associations would only serve to prejudice the minds of those who might otherwise receive beneficent help and a spiritual, mental and moral uplift from the study upon which we are entering. For these and yet other reasons it is deemed but fair and just to the reader that he be left free to form his own conclusions and judgments of what follows, entirely upon the internal evidences of its truth or fallacy. This alone would seem just to both the reader and the writer as well as to the larger interests involved.

2. *Its Membership.*

The School of Natural Science, as a physical entity, is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the acquirement and perpetuation of knowledge in the broad and unlimited field of science—physical, spiritual, psychical and ethical—and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality and individual happiness. To these devotees of science in its broadest and best sense, may be added such students as have come to them for definite instruction in the various departments of their knowledge. These men of science

represent practically all the advanced and progressive civilizations and peoples of earth. For reasons which appear to them both imperative and just, their work of investigation, experiment, demonstration and instruction is prosecuted and accomplished under the protecting shield of personal confidence and secrecy. This fact alone has been made the basis of much unjust criticism from two different sources, namely, from those who are ignorant of the cause of and reasons for such secrecy, and from those who are openly, or secretly, in league with the enemies of intellectual liberty and individual conscience. Nevertheless, their work will go on in secret until such time as they shall deem it wise to take the enemies of individual enlightenment and progress into their confidence, or until the time would, in their judgment, appear more propitious for a public work than at present.

3. *Where They Work.*

The members of this School are scattered over the earth, wherever the conditions for the success of their efforts appear to them most favorable. Their work is carried on in the midst of the most enlightened and progressive civilizations and peoples, and their students are among the most unobtrusive intelligences in their several communities.

4. *Their Headquarters.*

While its membership is thoroughly cosmopolitan, in the sense that it represents practically all the progressive nationalities of earth and draws its knowledge and experience from all races and peoples throughout the civilized world, it nevertheless has a headquarters and a local habitation from which its integral work proceeds and its silent influence radiates. From this organic center each individual member receives his authority, and to it he must render an account of his labors. There

its records are transcribed and a sequential history of its work is preserved. Inasmuch, however, as its active work of experiment, demonstration and instruction is carried on by its members very largely "in the field", as it were, a knowledge of its central location can in nowise be of service to the reader nor to the general public, beyond the simple fact that it is in far-away India. On the other hand, any publication of such knowledge at this time could only serve to open the door to an endless flood of inquiry and obtrusive attention from the curious, the thoughtless, the inconsiderate, the selfish and the hostile, and thereby divert the attention of its members from their arduous and important labors which depend upon time, opportunity and the protecting shelter of obscurity for their accomplishment.

When the time shall come that the work can best be accomplished without such protection and the preservation and perpetuation of its records can safely be entrusted to the public, concealment will no longer be necessary and will no longer exist. In the meantime, however, there are no insurmountable barriers between its accumulated knowledge and the honest seeker who can prove himself justly entitled to receive it. In other words, those who are able to give "the right knock" will have no difficulty in finding their way to the "door of the Temple," and though they be both "poor" and "blind", a "guide" will be found to conduct them safely over the way.

5. *What Are Its Lineage And History?*

These cover a consecutive and unbroken chain backward from the immediate present to a time many thousands of years before the Mosaic period. In truth, the chain is complete to a time long before Egypt had become a center of civilization, of learning, or of power. This fact alone is sufficient

to suggest the futility of any attempt to cover the subject in detail. Nor would the writer be able to give the details even if he desired to do so. For a number of years, however, he has been in personal touch with members of the Great School and during that time has received from them a definite and personal instruction, from which it may not be deemed impertinent or presumptuous to present for the thoughtful consideration of the reader the following brief and incomplete summary:

1. *Its Origin.*

The most ancient records at this time known to man, are those of the Great School. There can be little doubt, however, that the School, in some form, long antedated its most ancient authentic records. This would seem to be true because the great fundamental principles of individual life, liberty and happiness for which it has stood throughout the ages, and for which it stands today, go back to the very infancy of the human race. From this point forward the contest between the representatives of human liberty on the one hand and those of human bondage on the other must have proceeded. This was long before the date covered by the earliest formulated records of that contest. And the Great School, being the first known associate body of men to champion the cause of human liberty, must also have been identified with the prehistoric struggle which long antedated the earliest records of that struggle.

2. *Its Influence.*

Be that as it may, certain it is that to this Great School is clearly and distinctly traceable the original impulse of many of the organized movements of the intervening centuries, for the establishment of human liberty and the protection of human happiness. To its influence are due many of the organized

protests against human bondage—physical, spiritual, intellectual and moral. From it has unceasingly emanated a powerful impulse for the recognition of the rights of men and women as individual intelligences. In it many of the most heroic, illustrious and majestic martyrs to the cause of truth and humanity have received their education and training. In truth, wherever the spirit of intellectual Liberty, religious Freedom, and the practice of Fraternity and Equality have gone, the genius and spirit of the Great School have pointed the way.

3. *Initiation.*

The ceremony of initiation into the Great School is founded upon an exact science. It is the result of personal experiment and personal demonstration. It was wrought out of definite personal experiences. It constitutes an exact scientific formula. It lays down in the most specific terms possible, a line of scientific procedure. By following this out, in both letter and spirit, the successful initiate may, in time, achieve the exalted goal of personal Mastership. What this means, in all its fulness, can never be known to any but those who have traveled the path, received the instruction, done the work, made the demonstrations, and had the personal experiences. To others than these the most that can be given is a mere word picture. Under the most favorable conditions this can convey but an imperfect conception of the great truths of which the picture itself is but an inadequate reflection.

4. *Work of the Initiate.*

To the initiate, or student, the Great School has a definite and specific purpose in presenting this formula, namely, that he shall work it out item by item and step by step until he shall have transmuted its principles into a living personal experience. By this method only can the demonstration be

made. This, primarily, involves a work of education. It may, perchance, require years of personal study and earnest effort. Above all, it demands of the student a specific and personal application of the principles of the formulary to the right development of his own character and the right use of his own individual powers. Whether this shall require years or only months depends upon the moral character, intelligence, courage, perseverance, application, time, place, opportunity, instruction and other conditions which may or may not facilitate his progress. Thus, the individuality of each student is a strong determining factor in the rapidity of his progress. What one might accomplish in a year may require ten years or even twenty for another.

From the foregoing it will be observed that the work of the initiate in the Great School is that of a "Builder". From the beginning to the end of his labors he is building the "Temple of Human Character." This he does upon the solid rock of enduring truth, and "when the Temple is completed" it stands as a column of unfading "Light" to illumine the pathway of life to all who travel that way.

Thus, it is a fact of the most profound and significant interest to our modern students, that the Great Ancient School is and ever has been a School of symbolic Masonry. The "Master" in that School is he who, as an "Entered Apprentice", has established his life upon the enduring foundation of Moral Principle. As a "Craftsman" he has accomplished the technical work of unfolding and awakening his spiritual consciousness and powers until he can, of his own free will and accord, demonstrate the continuity of life beyond the grave. Finally, as an accredited member of the Inner Court or "Master" of the Third Degree, he has attained to that mastery of self by the exercise of which he may, at will, temporarily withdraw from the physical body and "travel in foreign countries", free

from the obstructions and hindrances of physical nature, and receive a Master's reward therefor.

In view of these facts and conditions it will be observed that the Gulf of Mystery has already been spanned long ago, and that the Great School today constitutes a natural bridge—a bridge of exact science—between the two worlds of matter, life and intelligence. As such, it opens the way for those who are duly and truly prepared, worthy and well qualified, to travel the road for themselves, independently, self-consciously, and of their own volition and choice.

5. *Freemasonry.*

Freemasonry, in its modern form, represents but one of the many efforts of the Great Parent School to transmit its knowledge to the world in definite, scientific and crystallized form. Had that effort been entirely successful the Masonic Fraternity never would have come to be known as a mere "Speculative" Order. That is to say, our modern order of Speculative Masonry is only a "Substitute" for the association that was originally planned and intended by the Great School of the Masters. Had the original design been fully consummated an exoteric Order of "Operative" Masons would have been the result. Its members would have become "Operative" Masons in the ancient and exalted meaning of that term. That is to say, they would have become master operators of the faculties, capacities and powers of their own souls. In that event, Freemasonry would have become a great public School of Spiritual Wisdom, in direct touch and co-operation with the Parent School from which it received its inspiration and its authority. It would have become a great educational institution wherein its members would have learned the definite fact of another life and the scientific method of its independent, rational and voluntary demonstration.

All this and vastly more were included in the original plan and purpose of Freemasonry.

As already indicated, however, that original plan and purpose were never fully consummated. The reasons for this are told, in figurative language and symbolic form, to every candidate who is regularly initiated, passed and raised to the sublime degree of a Master Mason in the great Speculative Order of today. He is told, for instance, that the Grand Masonic "Word" was "lost". By means of figure and symbol and allegory he is told exactly *how* it was lost. But what is meant by the "Word", to which the Masonic ceremonial so guardedly alludes? If he but knew, he would have the key to one of the most profound "Mysteries" of Freemasonry. It is this. The instructions of the Great School could be communicated only by "word" of mouth, and to those alone who were "duly and truly prepared, worthy and well qualified" to receive them. The "word" of direct instruction meant vastly more to the Mason of old than the mere Pass Word. To him it meant Spiritual Life and Light. By it he guided his footsteps in the Pathway of Truth. By conforming his life to its immutable precepts he enjoyed a blessed and comforting hope of immortality.

When unforeseen conditions arose which made it for the time impossible, or at least inexpedient, to go forward with the original design, the instructions of the Great School were discontinued, or withdrawn, and hence the "Grand Masonic Word" was indeed "lost", to the exoteric order, until future ages should find it again. And so it has remained from that day to this. And so it will continue until the Masonic Fraternity shall make it possible for the Great School to restore to it the "Lost Word" of direct instruction. Can this be done? It not only can but will be done. Moreover, the preliminary work to that end is already well under way.

But when this shall have been accomplished the Masonic Fraternity will no longer remain a "Speculative" Order. For by that fact alone it will have become "Operative", and will then stand as it was originally intended to stand, namely, as the direct channel through which the Spiritual Wisdom of the ages may be given to the world. It will then become the "Operative" Body through which the Great School will be able to pass its knowledge to all who shall prove themselves "duly and truly prepared, worthy and well qualified, of lawful age and well recommended".

For the benefit of those Master Masons who may chance to honor these pages with their thoughtful and considerate attention, it would be a matter of the most profound interest and satisfaction, to present the data at hand upon which the foregoing statements are made and sustained beyond the shadow of question or doubt. Tempting as are the theme and opportunity, however, the scope and purpose of this present volume forbid. Subject matter of more direct and vital importance to the thread of this work demands attention.

6. *Jesus, The Initiate.*

The life and ministry of Jesus represent another effort of the Great School to convey its message of Light and Life to the world. To this School Jesus went for his spiritual instruction. In it he spent the years of his special preparation. From it he went forth to preach the Gospel of Peace and the Kingdom of Love. For the cause it represents he labored and suffered and died. After his instruction and preparation for the Great Work, the manner in which he was received by his own people, who had known him as an infant and also as a youth, is alone sufficient evidence of the obstacles to be met and overcome in such a work.

In the selection of his disciples he gathered about him a

group of Visible Helpers. He chose for this purpose the intelligences he deemed best qualified to receive from him a personal instruction and under his direction become demonstrators of the law and teachers among their fellow men. More than once he assured them that if they but followed his instructions and were faithful to the trust he reposed in them, they, in due time, would be able to do all that they had witnessed him do, "and greater things than these". At every step along the thorny pathway of his public ministry he gave unmistakable evidences that an essential part of his plan and mission and purpose was to educate a select group of men for the express purpose of enabling them to carry forward the Great Work after he should have finished his earthly labors. Had he remained with them until their instruction and work of preparation were completed the crowning purpose of his earthly ministry would have been accomplished. For in that event his student-disciples themselves would have become "Masters of the Law". The wonderful things he had done to establish his knowledge and power, they too would have been able to do, and in addition to these the "greater things" to which he referred in his significant promise to them. In short, had their education been completed, had they finished the task of preparation for their part in the Great Work, they then would have been qualified to take their places before the world at once as teachers, exemplifiers and demonstrators of the law.

Such, however, was not the case; for in this instance, as in that of Freemasonry, the untimely death of the "Master Builder" severed again the chain of purpose and compelled a modification of the original design. That which was to have become a great exoteric School of Spiritual Demonstration, again became a School of Speculative Philosophy based upon the ethical teachings of the Master. This, in turn, has

undergone other modifications, as the centuries have passed, until a school of dogmatic theology has come into existence which has obscured still further the original purpose of the Great School.

It is not within the scope and purpose of this volume to enter the field of mere discussion, nor attempt to present the complete chain of fact and evidence upon which the reader's final judgment must be rendered. But in order that he may, if he so desire, pursue a line of independent inquiry which cannot fail to supply him such material as his intelligence and reason demand, it may be permissible to suggest that the relationship of the Master, Jesus, to the Ancient School of India and of the Great School to his life and work, may be established beyond all question by those whose interest and desire impel them to the task with sufficient intelligence, courage and perseverance to complete the search. To that end the following brief chain of data and evidence may be of helpful interest:

[a] The records of the Great School contain a detailed history of the life of Jesus, of his education and preparation for his work in the world, and of the purposes to be accomplished thereby. While it is true that these records are not accessible to the general public, they are nevertheless open to those who are "duly and truly prepared, worthy and well qualified", and who can establish the right to such a confidence.

[b] The ethical teachings of the Master, in so far as they have been accurately stated in the Gospels, are identical in spirit and in principle with those of the Great School. In so far as we have a public record of his teachings during his active ministry, he was but echoing the ethical philosophy of the ages as it had been wrought out and crystallized within the secret body of the Great School of the Masters.

[c] Notwithstanding the possible errors of his historians,

the inaccuracies of translators, and the mistakes and interpolations of revisers, the Gospels themselves contain many of the most significant links in the chain of fact which binds the Master, Jesus, to the Ancient School of India.

As an illustration, it will be recalled that when Jesus was born, "there came Wise Men from the *East* to Jerusalem", etc. Who were these "Wise Men"? And whence came they? Were they members of the Egyptian School of Magic, as some have claimed? And did they, therefore, come from the land of Egypt? The relative locations of Egypt and Jerusalem are, of themselves alone, a most direct and conclusive answer to all these questions. Egypt lies to the south and west of Jerusalem. They were, therefore, not from Egypt, for they were "from the East" —from the Orient.

Is it not remarkable that Biblical students have taken so little note of the most significant phase of this unusual incident? The mere fact that "Wise Men" came at all, or from any direction, at such a time, is of itself significant. For their coming alone is conclusive evidence of the remarkable fact that they were already acquainted with events leading up to the birth of Jesus, and understood the importance of his life and something of the nature of his mission. Why is it such evidence? Because they came "to worship him". But as a key to his subsequent instruction it is far more significant that these "Wise Men" came from the *East*. And so it is that the Gospels themselves verify the records of the Great School wherein the "Wise Men of the East" have personally recorded their own account of the same event.

Another seeming mystery which has puzzled and disturbed our modern students of Biblical history and for which they have found no adequate or satisfactory explanation, finds a clear, simple and complete solution to students of the Great School. In the Book of Hebrews it is recorded that Jesus

was "made an High Priest forever after the Order of Melchizedek" [Heb. 6-20], thus distinguishing him from members of the priesthood of the "Order of Aaron" [Heb. 7-11]. The seeming mystery is that which surrounds the identity of Melchizedek. Who was he? And what was the priestly Order of which he was a member? When it is known that his name is familiar to members of the Great School as one of its most illustrious Grand High Priests, the Scriptural record that Jesus was made an High Priest of the same order dispels the mystery, and another link in the chain of relationships is completed.

Yet another interesting and significant fact concerning Jesus is, that the Gospels give us a minute and vivid account of his birth, infancy and early youth, until he reaches the age of twelve years, at which time he suddenly and mysteriously disappears from public view, and for eighteen years he remains in such absolute and impenetrable seclusion and obscurity that but one, single, indefinite and unimportant reference is made to his life during all those eighteen years. [Luke 2-52]. That he should disappear at the interesting age of twelve, just at a time when he had made such a profound impression by confounding the learned Doctors at Jerusalem, and reappear only at the age of thirty, is of itself a most remarkable incident. That he should disappear as a precocious child and reappear as a Master, is far more significant; for in this fact alone we have evidence of the most positive and conclusive character that the mysterious and unexplained interval of eighteen years was a period of the most vital importance, in that these were the years of his preparation for a public work. But when the further fact is known that the records of the Great School contain a detailed account of his life and his work as a student of the Masters during that remarkable interval of his preparation, another mystery is explained.

In this connection it is also significant that John the

Baptist immediately preceded him on his return, proclaiming his coming in terms of the most definite and unqualified character, and in his own way endeavored to prepare the public to receive him. All this is indisputable evidence of his absencé. It also bears specific testimony to the fact that John was fully advised of his coming, that he also had definite information as to the nature of his mission and the character of the work to be inaugurated by him, and that his return was an event of unusual importance.

Then again, later on in the course of his ministry, when the Master refused to tell the chief priests and scribes by what authority he came among them and performed such wonders, he was but following the policy of secrecy and silence in strict conformity with which the Great School has proceeded throughout the ages, and will continue to do until secrecy, silence and obscurity are no longer necessary to protect it from the selfish obtrusions of men.

If the subject is of sufficient interest to inspire the reader to further inquiry, a thoughtful reading of the Gospels, in the light of these suggestions, will disclose to him many other evidences of a similar and corroborative nature, the presentation of which in detail would require another volume. With reluctance the subject must therefore be left at this point in order that we may not lose the thread of our historic sketch.

7. *Buddha, The Master.*

The life and ministry of Buddha represent yet an earlier effort of the Great School to open the doors of its treasure-house to a needy world.

All that need be said in this connection is that no intelligent and unbiased student, with the data of this School before him, can compare the philosophy and teachings of the Prince of India and those of the Prince of the House of David without

at once recognizing their unity of spirit and purpose as well as their common lineage and identical source. Their differences are those of method only and not of substance.

8. *Ancient Egypt.*

We come now to a department of our theme which cannot fail to elicit the most profound interest and earnest consideration of every thoughtful student who has followed with patience the development of the subject to this point—Ancient Egypt, the home of magnificence and mystery.

More than ten thousand years before the dawning of the Christian era, Egypt was entering upon the period of its intellectual and spiritual ascendency. About this time the Great School, ever watchful for a propitious opportunity to convey its message of scientific knowledge and spiritual light to the world, believed that the hour for which it had waited and worked had indeed come. Its "Wise Men" in council assembled, after the most thoughtful consideration and prayerful deliberation, decided to undertake the establishment of a branch School and subsidiary headquarters near the heart of Egyptian civilization. To that end "Eliola", one of the Great Masters, was commissioned to direct the difficult undertaking. Under his personal supervision the work was undertaken and inaugurated. A School was established. Under all the ancient safeguards of secrecy and the protecting shield of obscurity its work was conducted "in due and ancient form". For more than four thousand years its influence was a potent factor in the evolutionary unfoldment of Egyptian civilization. Its wisdom and unfailing judgments became the solid foundation of governmental policies. Its science and its art became a natural basis for the loftiest ambitions, the most exalted achievements and the holiest inspirations of the soul. Its religion was the religion of Life, Light and Immortality. Evidences of their

science, art and religion were wrought into enduring monuments which, even to this day, mark the upward pathway of Egyptian civilization and bear silent but eloquent testimony to the wisdom and the work of the Great Masters.

But the tide of civilization at last reached its height. The material prosperity of a nation or a people, when it rises to a certain point, seems of itself to develop a subtle poison whose cumulative effects will, in due time, manifest themselves physiologically within the body politic. First comes the spirit of selfishness, then the desire for power, then the struggle for place, then the struggle for wealth, then the practice of dishonesty, then the oppression and suppression of the weak, then the protest of the injured, then the internecine strife, then the final struggle for existence, and in the end spiritual darkness and national death.

The poison of unassimilated material prosperity was in the blood of Egypt. The spirit of selfishness took possession of her people. The struggle for position and power began. Dishonesty prevailed. Oppression and domination followed. Suffering and sorrow were everywhere. The cry of the subject was unheard and unanswered. Death had set its irrevocable seal upon the proudest of nations. Egypt died. The history of her death struggle is the tragic story of the approaching and appalling spiritual darkness which finally settled over that beautiful land of sunshine.

9. *Birth of a New School.*

When the flood tide of Egyptian civilization had reached its height and the fatal ebb of national life began a new School was born. This new School is that which, in modern times, has come to be known and designated as the "School of Egyptian Black Magic", or the "School of Black Art". Its votaries, filled with the spirit of selfishness, and consumed with the

desire for material wealth, political preferment and power, knew that the wisdom of the Great Masters had guided the nation over the rough pathway to the summit of its splendor and power. They knew that the faith of the people in the guiding wisdom of the Great School was established. They knew, therefore, that if they could but simulate successfully the profound knowledge and powers of the Masters, they might thereby, through trickery and fraud, hope to gain control of the state. This accomplished, they could thenceforth administer its powers and its material wealth to further their own selfish and ambitious purposes.

To this end they openly and shamelessly proclaimed themselves members of the Great School. To substantiate their claims they performed tricks of legerdemain in public places to demonstrate their magical powers. By their clever tricks, cunning simulations and subtle falsehoods they blinded the eyes of the credulous multitudes and forced their way into the councils of the nation. Carefully measuring the credulity, the innocence and artlessness of the masses, together with their awe of and reverence for the miraculous, they began to invent the beautiful, seductive and delusive fictions which later found a place in what we of today know as "Egyptian Mythology". Slowly and carefully, one by one, the fascinating mystical rites and religious ceremonials of early "Paganism" were thus invented and solemnly inaugurated. Accompanied by an artistic and beautiful ritualism they became an important part of the sensuous and idolatrous worship of the new School. Thus, upon the foundation of hypocrisy, selfishness, vanity, greed and the most deliberate falsehood, Egyptian Paganism was reared as a powerful institution of human slavery. Ignorance and superstition superseded wisdom and virtue, and the School of Egyptian Black Magic—whose offspring is Paganism —triumphed over the School of the Masters. Intellectual bond-

age and spiritual darkness succeeded intellectual liberty and spiritual light.

10. *Withdrawal of the Great School.*

When this deplorable condition had become an established fact and the doom of the nation and its civilization had been irrevocably sealed, the Great School withdrew from Egypt, and by special edict not one of its members nor accredited students remained from whom the secret wisdom thereafter might be obtained in that country. The door of the "Temple of Light" was closed and sealed. And so it was, that the glory of a great nation departed with the wisdom and the honor of its people and the sun of its intellectual light and spiritual life went down in darkness and despair, never to rise again until the coming of a new race, a wiser people and a better religion. Egypt became "The Land of Darkness." And so it still remains.

During the first three hundred years of the Christian Era, before the religious teachings of the Master, Jesus, had yet been counterfeited or adulterated to any considerable extent by the spurious doctrines and dogmas of Paganism, the Christian movement grew but slowly. Its active teachers and open advocates were few and its enemies were many and strong and bitterly hostile. Surely this was a case where a living entity was forced by the law of its being to make its struggle for life in "the midst of a hostile environment".

At the dawning of the fourth century, however, its potency and influence were just beginning to make their impress upon the countries immediately bordering the Mediterranean Sea. The two most important centers of its development and influence, at this time, were Constantinople and Rome. It had now become apparent to its enemies that open hostility and direct opposition could never destroy it nor permanently check

its progress. It was, in truth, a living and potential reality. Although it had come into being unbidden and unwelcomed, it had come with a vitality and a growing power which nothing could withstand.

11. *Paganizing of Christianity.*

It was only when this had become a thoroughly established fact that the skilful and subtle political trickery of Paganism began to manifest its power. Since Christianity could not be destroyed by persecution nor its progress arrested by open assault, there was but one alternative remaining to its enemies. They must divert it from its original purpose. By political craft and duplicity they must convert it into an instrument of their own. They must control it through the subtle power of absorption. They must transform it by the slow and imperceptible process of elimination and substitution. By this cunning and insidious method it must be thoroughly Paganized, and this, too, in such a manner that the trick may not be discovered until the purpose should be fully accomplished beyond recall.

This was the task set for Paganism. It was finally determined upon and undertaken as the only means of accomplishing the desired end—the perversion of the teachings of Jesus and the destruction of their influence. Rome was selected as the logical center of this final master-stroke and counter movement. From this center the work was carried forward. From this center it was finally accomplished.

Slowly, silently, subtly and surely the process was set in motion, and never for a day thereafter did it lag or waver until the foundation of primitive Christianity in Rome was completely undermined and the Roman Church thoroughly Paganized. Although the task was one of gigantic proportions and tremendous importance, requiring many years of persist-

ent and unremitting effort, nevertheless, it was finally accomplished. As a result, the Church of Rome stands today a living monument of Egyptian Paganism, with all that this implies. In spirit, in form, in essence, and in everything save an empty title, Roman Catholicism exists today as the natural offspring and living representative of Egyptian and Roman Paganism.

The importance of these unqualified statements is fully understood and appreciated. They are not rashly nor idly made. Neither are they made in the spirit of hostility, nor for the purpose of provoking controversy, nor with the thought of inviting or exciting the resentment of those who call themselves Roman Catholics.

In truth, it would be an act of the most inordinate folly, if not one of insanity, for any man deliberately and openly to challenge the active enmity of a great international organization which, according to the dictum of one of its most able advocates, "never forgets an injury nor forgives an enemy". When it is known and duly considered to what extent the Church of Rome has both the power and the disposition to punish those who incur its condemnation, such an act would appear all the more devoid of discretion and common sense.

Let it be understood, therefore, that the foregoing statement of facts is inspired by no such motives. On the contrary, it is made, primarily, because it contains important facts of history; and secondarily, because those facts constitute a necessary link in the historic chain which explains the present attitude of the various organic religious and philosophic movements and forces, in their relation to each other as well as to the two Great Parent Schools, from one or the other of which each of them is lineally descended.

In other words, the present purpose is to give to the reader an intelligent, lineal key by means of which he may trace every

religious or philosophic movement to its natural antecedents and determine with unerring certainty to which of the two great antagonistic world-forces it belongs.

With such a key in his possession he may know with accuracy whether any such movement stands for Light or Darkness, Freedom or Slavery, Evolution or Devolution, Construction or Destruction.

There is, indeed, such a lineal key. Not only this; it is so exceedingly clear and simple that it needs only to be stated to be understood perfectly and without effort. Its paramount value and profound importance will be recognized at once and appreciated most deeply by every student whose researches have ever brought the subject specifically within the radius of his personal inquiry. It may not be deemed wholly gratuitous, nor entirely foreign to the subject matter and purposes of this work, to fit this important key into the lock of mystery which seems to have baffled and disheartened so many honest and intelligent searchers of the past. To that end the following data are presented, with the simple suggestion that therein may be found a simple, specific and complete solution of the interesting problem which must commend itself to every intelligent and unprejudiced inquirer. Note carefully the meaning and importance of the facts in the order of their presentation.

1. From the early dawn of civilization to the immediate present, so far as we are able to determine, two active and opposing psychological forces have been and still are engaged in a seemingly irrepressible conflict over the status and legitimate function of individual intelligence in its relation to humanity as an aggregate organism.

2. These two great forces divided, and stand opposed to each other, upon the vital and fundamental problem of man's rights and privileges, duties and responsibilities as an individual intelligence.

3. One of these mighty psychological forces has constantly, unfalteringly and consistently moved forward in the direct line of man's highest individual development and largest personal liberty in his evolutionary search for individual happiness. It has fostered the spirit and encouraged the growth of constructive individuality in its deepest, broadest and fullest sense. It has given both dignity and emphasis to individual intelligence as the natural and essential basis of all human progress. Its action, at all times and under all conditions, has been in the direct line of intelligent, individual unfoldment. Its psychological results have been and are constructive in their relation to and their effects upon men and women as individualized, intelligent souls.

4. The other of these great, psychological world-forces has just as constantly, unhesitatingly and consistently moved forward in the direct line of man's suppression and subjection in his individual capacity. It has antagonized the spirit and discouraged the idea and growth of individual liberty at every point. It has constantly minimized and depreciated individual intelligence as a factor in human progress. Its action, at all times and under all conditions, has made for individual subordination and subjection. Its results, therefore, have been throughout the past, and must ever be, destructive in their relation to and their action upon men, women and children as individualized, intelligent souls.

5. Far along the backward path of human history at a point so remote as to confuse all our unscientific ideas concerning the date of "Creation", or the birth of man, the first mentioned of these two great psychological world-forces—that which we have designated as "Constructive"—crystallized into a definite human organization. That organization was and is the venerable Brotherhood of Ancient India, herein referred to as "The Great School", and whose modernized and adapted name is "The School of Natural Science".

It is not intended nor desired to convey the impression that the Great School herein referred to is absolutely the first human organization based upon an understanding and acceptance of the Constructive Principle of Intelligent Individualism. On the contrary, it is quite possible, and by some may even be deemed probable, that it was and is but a crystallized emanation from some antecedent School or Movement of much more ancient origin. Be that as it may, it was and is the first organized movement of its kind of which we have any consistent data.

6. The other of the two great world-forces—that which has been denominated the "Destructive"—was ultimately crystallized into a great and powerful organization with its active center of radiation and power in Egypt. This was the School which has come to be recognized as the "School of Black Magic", or of "The Black Art", which in later form came to be known as the "School of Egyptian Paganism".

This School, as hereinbefore suggested, assumed definite organic form in Egypt and therein became a dominant and actively dominating power but a comparatively short time before the final withdrawal of the Great Indian School from that field. It was, in truth, the direct and immediate cause of that withdrawal.

It must not be understood, however, that the great Egyptian School was the first organized expression of the destructive psychological force in human society. On the contrary, it would not only seem possible, but probable beyond a reasonable doubt, that it received its inspiration from some antecedent organization of much greater antiquity. However this may be, its history and lineage backward to this point are clear and unbroken. What they may or may not be still further back in the remoter ages, is not of vital importance in this connection. It is sufficient for our present purposes that this

Great Egyptian Organization, in the natural course of events, itself became a progenitor, and that its living progeny is with us today in the visible form, presence and personnel of one of the most vitally active and powerful human organizations on earth.

7. Among the most prominent and important movements that are lineally descended from, and directly related in principle to the Great Parent School of India, are:

Freemasonry, both ancient and modern;

Buddhism, in its origin and primitive character;

Primitive Christianity, as exemplified by the Master, Jesus;

Protestant Christianity, in so far as this stands for a protest against the Paganizing of Primitive Christianity.

8. Among the many and various organic movements that are lineally descended from and directly related in principle and method to the Great Parent School of Egyptian Black Magic, are:

Paganism, both Egyptian and Roman;

Mohammedanism, both primitive and modern;

The Greek Church, both primitive and modern;

Roman Catholicism, in its present form.

9. As already indicated, a great and fundamental principle of human life constitutes the point of divergence between the two Great Parent Schools here referred to. Indeed, nothing less vital ever could have become an issue of such transcendent importance as to inspire the segregation of humanity into two such powerful, organized, opposing forces. Moreover, perhaps the only fundamental principle of human life great enough, deep enough, broad enough and vital enough to incite humanity to a conflict of such extraordinary proportions and of so irrepressible a nature, is the sublime principle of Individual Liberty. Suffice it to say, this is the one vital principle at the foundation of the greatest struggle the world has ever known—the

Struggle for Individual Liberty—otherwise known and designated as the Struggle for Happiness.

The two Great Parent Schools have stood throughout the centuries and stand today diametrically opposed to each other upon the basis of principle which underlies, and forms the subject matter of, this greatest of human struggles.

As might be readily anticipated, the motives which inspire these two powerful organic forces to align themselves on opposite sides of the struggle for Individual Liberty are equally different in character and wholly irreconcilable.

One of these has been inspired to action by the most unselfish love for humanity; the other has been moved by the spirit of human greed and the love of power. The one has exemplified the spirit of altruism; the other that of the most inordinate egoism. The one has sought to liberate men from the bondage of ignorance, superstition and fear; the other has cunningly played upon these infantile elements of human nature to bind them the more securely to its cause. The one has striven through the potency and influence of knowledge to break the shackles of unjust physical bondage, debasing spiritual domination, stultifying intellectual suppression, unwholesome moral oppression, enervating religious dependence and destructive psychical subjection; the other has sought through the pliable influence of ignorance to bind these chains yet more securely about the souls of men, that it may the more easily and surely use them as the passive and willing instruments of its ambition, vanity and greed. The one has sought to accomplish its mission of emancipation by the natural unfoldment of the individual intelligence through the expansive power of a broad, liberal and non-sectarian education, until men might be able to see, understand and appreciate the fact that individual human liberty—physical, spiritual, intellectual, moral, religious and psychical—is an inalienable and para-

mount duty of every intelligent soul; the other has persistently and consistently opposed the development of any and all forms of education intended to liberate men's souls from the bondage of superstition and fear—upon which alone it must depend for the successful enforcement of its assumed authority over them. The one has been impelled to its task of liberation by the unerring consciousness that a knowledge of the truth alone can ever make men free, and that they must thus be made free before they can hope to find individual happiness here and hereafter; the other, in like manner, has been impelled to its struggle against intellectual, moral and religious liberty, by the same unerring consciousness that such liberty, if permitted, would inevitably shatter its assumed authority over men and free them from its dominating power. The one points out a straight and narrow path whereby the individual who wills, may bring his life by his own personal effort, into perfect alignment with Nature's Constructive Principle, in all the departments of his being—the inevitable results of which are the development within himself of an awakened consciousness of spiritual things and an independent, personal and scientific demonstration of the continuity of individual life; the other points out an easy, subtle and seductive way whereby the individual who will submit his life to its domination and unquestionably abide by its authority, has the comforting assurance that he may thus evade the Law of Personal Responsibility and shift its consequences and its burdens from his own soul to the soulless organism of which he is a member.

From the foregoing statement of facts the thoughtful student will doubtless make his own analysis and draw his own conclusions. It may, perhaps, have been a mystery to him, as it has been to many another, why the Church of Rome entertains and at all times and under all conditions and circumstances expresses so deep-seated and violent a hatred against

Freemasonry. In the light of the facts it will now be clearly apparent that this spirit of bitterness and hostility is an hereditary development of the ages. It springs from the very fundamental principle which constitutes the dividing line between the two Great Parent Schools from which these two modern organizations are lineally descended.

While Roman Catholicism is the immediate offspring of Egyptian Paganism, Freemasonry received its credentials as a "Progressive School of Moral Science" from the Parent School of India. In the ancestral records are contained all there is of allegory, symbolism, mysticism and ethics in Modern Freemasonry. Even our Blue Lodge Ritual of today is but a modern English adaptation of the ancient ceremonial of initiation into the "Temple of the Sacred Mysteries". From the ancient School of Natural Science, therefore, Freemasonry received the inspiration which has made it throughout the past and makes it today the consistent, open and acknowledged champion of individual human liberty and the unselfish defender of the widow, the orphan, the downtrodden and the oppressed.

And so it also now can be understood why Protestant Christianity is held by the Church of Rome in the attitude of an hereditary enemy. This is because the Protestant movement represents in large measure a direct protest against Egyptian and Roman Paganism. In just so far as this is true, it stands for primitive Christianity which is a direct lineal descendant of the Parent School of India.

At this point, and in this connection, it will be of both interest and value to those who have not been in position to follow the subject through other and more popular channels, to know that the Church of Rome is today engaged in the execution of a most carefully planned and subtle movement to Romanize the Protestant Churches. More especially is this

true of the Protestant Episcopal Church of both England and America. One of the most interesting features of this movement is the significant fact that the Roman Catholic Church is employing the same subtle and destructive methods which its Paganistic progenitor so cleverly and successfully practiced on the School of Primitive Christianity in Rome. That is to say, by the slow but clever and wonderfully effective process of "elimination and substitution" it is gradually but surely converting Protestant Episcopalianism into Roman Catholicism. This work has been carried on so cleverly and so unobtrusively that doubtless there are many loyal Episcopalians who are not yet fully conscious of the existence of such a movement and would be inclined to dismiss the subject as unworthy of consideration. Notwithstanding this natural reluctance on the part of those who are not informed upon the subject, the fact remains that the process already has been carried successfully forward to such a point that the final act necessary to effect the complete absorption of the Protestant organization is being seriously considered by representatives of both bodies. Those who may, perchance, question the accuracy of these important statements should immediately acquaint themselves with a work entitled "The Secret History of the Oxford Movement", wherein a detailed account of the facts may be found.

An intelligent application of the lineal key of relationships will furnish a clear and conclusive answer to a number of important questions which have commanded the interest and attention of students and thinkers in the related fields of religion and philosophy all over the world.

It has been observed, for instance, that between Freemasonry and Protestant Christianity there plainly exists a strong and fraternal bond of sympathy and fellowship. This bond is so distinct and unmistakable as to suggest the existence of some possible esoteric kinship and lineal relation which

which might seem to be incompatible with the exoteric or outward positions of these two organizations. It is a well-known fact, however, that Freemasonry is in no sense recognized as a "Religion", within the generally accepted meaning of that term. The limit of its own claim is that it is a "Progressive Moral Science". It is generally regarded, however, as more truly representing a "Moral Philosophy".

Protestant Christianity, on the other hand, is distinctively a "Religion of Faith", and is based upon certain fundamental dogmas which, considered as a whole, constitute what we are wont to recognize as a religion or a religious creed.

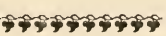
The questions which so often arise in this connection are concerning the exact nature and real basis of this mysterious bond of sympathy and understanding between these two great bodies, the one representing a moral philosophy and the other a religion of faith.

Why is it that these two organizations go hand in hand as concomitant factors and intelligent forces in the defense of individual human liberty? Why is it that the one as a moral philosophy, and the other as a religion of faith, stand together as a unit in impeaching the authority of any organization or association of men, either political or ecclesiastical, that denies the right of individual thought and individual conscience as inalienable and indefeasible?

The lineal key which unlocks the mystery of their common parentage furnishes a complete answer to these and many other questions of equal interest and importance. It is because Freemasonry and Protestant Christianity are the direct, organic, lineal descendants of the same progenitor, the "Venerable Brotherhood" of India—the Great Parent School of Individualism and Freedom—from which they have inherited the same undying love of individual human liberty.

In closing this chapter a great volume of additional data

bearing directly upon the same subject presents itself for consideration and expression. It is of such a nature as to anticipate the numerous questions which the foregoing mere syllabus or summary of the subject will naturally suggest to those who find themselves sufficiently interested to seek further information. But further consideration of the theme at this time would exceed the natural limitations of this present volume and divert attention from the more central purpose herein sought to be accomplished. In due time and proper sequence, however, the broader theme will be resumed in the hope of presenting the data with much greater fullness of details.



"*Roman Catholicism threatens the very foundation of our institutions, it strikes at the very root of our liberties.*

"A good Catholic is *bound* to believe that supreme sovereignty is inherent in the holy Pope at Rome, and that the Pope has the power, as the vicegerent of Christ, to depose kings and rule nations. That has always been the Catholic doctrine, and the *Church boasts that it never changes.* It can wait, it can dissemble, it can wheedle and hoodwink and deceive, but it does not change. Its purpose is ever the same, and wherever it has been a master it has been a blight."

Cardinal Manning says: "It is necessary that the temporal authorities should be subject to the spiritual power. . . Moreover, we declare, say, define and *pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff.*"

"*I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ.*"——*Profession of Faith, Baltimore* 1884.

Freemasonry "The Open Door to Damnation"



HE following article, under the title *"Free Masonry"* we reproduce from the March 26, 1910, issue of *"The New World"* —the *Official Organ* of the Roman Catholic Church for the powerful diocese of Chicago.

We give it place in this special issue of *Life and Action* for a number of important reasons, each and all of which should be of special interest and definite value to our readers—more especially those who have any thought or consideration for the life [or death] or future welfare of the Masonic Order in this country. Here are some of the reasons that impel us:

1. Because the article is *false* from beginning to end. It would be difficult to conceive of any article of equal length containing a larger number and volume of falsehoods, nor uttered with more destructive purpose and intent.

2. Because the article was written for and published in the Official Organ of the Catholic Church in Chicago, and represents the position of that great and powerful church toward the Masonic Fraternity—*not* at some remote period in the past when the church might plead *"ignorance"* as an excuse; but in the immediate present, when it *should be able* to speak from the fullness of its wisdom, and in the spirit of Truth.

3. Because this article represents the spirit, the purpose, the motive and the method which animate and inspire the leading intelligences and acknowledged *authorities* of that church, who furnish the intellectual and educational food which

they feed to their ignorant and innocent masses, both old and young; and upon which they are today educating the children of Catholic parents, and fostering in the minds of the young men of the country an undying hatred of the Masonic Fraternity.

4. Because the article will show, without a word from us, that the hatred which the Catholic Church holds against the Masonic Fraternity is fundamental; and that there is no libel or slander its authorities will not commit to create and foster hostile prejudice in the minds of its rising generations of Catholic children and youth who are later to rule the destinies of that Church—and they *hope* the destiny of this nation, under the pope of Rome, and the college of Italian cardinals.

5. This article may help some of our readers and friends to understand that our frequent reference to Roman Clericalism, and the political influence and policy of that church in this country, is in no sense an "attack upon *religion*" nor a "fight" against Catholics. It is but an effort on our part to lay before our readers and friends the simple facts which demonstrate the hostility of the Catholic Church against the Great School, the Masonic Order, and all that these two associations represent—and prove that the Catholic Church is waging a mortal battle against Freemasonry and the principles of free government and loyal Americanism and American Institutions for which Freemasonry stands.

Here is the article to which we refer. We beg our readers and friends to give it their thoughtful consideration. Then remember its purposes:

Freemasonry.

"You, young man, who are perhaps being solicited to join this secret "craft", do you know what it is? No, of course you know nothing about Freemasonry, how could you? In that case, your common sense even if it be of the most un-

developed and elementary kind, ought to forbid you to allow yourself to be hoodwinked and rushed into a rash act the consequences of which are entirely hidden from you and of which you can form no idea whatever. Very few of the brethren know what the thing is; it is not necessary for them to know, and it would be extremely dangerous to the "craft" to tell them. They seem to be well satisfied with the limited amount of information imparted to them, which they accept in all simplicity. They have been told, and they will tell you, that it is a very admirable society founded upon the Holy Bible, whose purposes are purely fraternal and benevolent. Many good men have been thus deceived; and by various other baits—such as social and business advantages, etc.—many have been led into the Masonic snare. The greater number of these good men do not care to know more. They have no desire or intention of going deeper into the secrets of the "craft"; they joined it for business reasons, and they have no curiosity about anything else. It is well for them that they do not know, and do not even suspect, that they have been deceived; they would be greatly humiliated if they knew they are mere dupes, that they are being used as hunters use "dummies", simply to entice silly game into traps and snares.

If it were true that the childish nonsense of the 33 inferior degrees *is all of Freemasonry*, as the brethren are instructed to believe, they might be permitted to assert their claim that there is nothing very objectionable or culpable in it. But the fact that an unnecessary, unlawful and immoral oath is required, condemns it in toto. In a merely fraternal society an oath has no place; the fact that an oath is demanded ought to excite the suspicions of well meaning men as to the *real* and *ultimate purposes* of the oath-bound cult. An unnecessary oath is *always unlawful*, because it violates the divine Commandment which says: "*Thou shalt not take the name of*

God in vain." How can a conscientious man—perhaps a minister of the gospel—take an *unnecessary, unlawful oath* without sin? And if each of their 33 degrees demands a separate oath [which is not denied], then the sin of profaning the Holy Name of God is committed a countless number of times in their lodges. Can conscientious men sanction this gross violation of God's *positive commandment*?

Another thing condemns Freemasonry, viz., it teaches a spurious philanthropy which practically denies the brotherhood of man, since it includes only Freemasons and excludes all the rest of mankind. Its supposed benefits are for Freemasons *alone*; the larger part of the human race may be exploited and unjustly dealt with if the good of the Masonic "craft" requires it.

A third well known fact utterly condemns this Masonic "craft", viz., *it is a false religion.* Whether its claim to be a religion is specifically set forth in its secret text books and ceremonials, or orally in its lodges, is an insignificant matter; for it is admitted by the brethren that they regard it as a religion. Old Freemasons are often heard to say: "*Freemasonry is a good religion. A man needs no other.*" The writer was brought up a Protestant, and he was assured by venerable Protestant Christian men that this claim made by Freemasons proves that the "craft" is *opposed to the religion of Christ*, which he was taught *is the only true religion.* Subsequent experience has fully confirmed him in this belief of *good* Protestants, viz., that Freemasonry is opposed to Christianity. Judging from its effects upon church members who become Freemasons, no other conclusion is possible; for it cannot be denied that great numbers of Christian men, after taking the unlawful Masonic oath, abandon the church and practically renounce Christ. That the men have lost all interest in religion, is now the cry of our ministers.

To understand what kind of religion Freemasonry is, let us look at a few of its dogmas; these will supply sufficient grounds for the opinion held by *good* Protestant Christians that Freemasonry is anti-Christian. There is reason for the belief that their secret dogmas are similar to, if not identical with those which follow. [After due consideration of certain facts admitted by members of the "craft", and other facts which it best suits their purposes to deny, the Masonic religion when "boiled down" gives this residuum]:

Masonic Dogmas.

1. *Oath-bound fidelity to Freemasonry.*
2. *Oath-bound secrecy.*
3. *Death is the punishment for breach of secrecy.*
4. *Oath-bound fidelity to the brethren under all circumstances, even though they are known to be criminals.*
5. *Absolute fidelity to the Masonic oath, which is strictly binding under all circumstances.*
6. *The Masonic oath is more sacred than the Bible or the church.*
7. *The Masonic oath is more sacred than religion or God.*
8. *The Masonic oath is the only absolutely necessary religion.*
9. *If a man's conscience forbids any deed required of him for the benefit of the Masonic "craft", he is bound by the Masonic oath to violate his conscience and obey his sacred oath.*
10. *The Freemason's duty to the Masonic "craft" is the highest duty of man.*
11. *If there should be question as to the priority of Freemasonry or patriotism, the claims of the Masonic "craft" are of greater importance.*
12. *Nothing whatever, in heaven or earth, is higher than the Masonic "craft".*
13. *Heaven shall be the reward of those members of the "craft" who are faithful to the Masonic Oath.*

More or less of this kind of instruction is administered to the brethren in all of the lower degrees up to the 33rd degree; not all at once, but as they are able to digest it. If any are deficient in docility, or retain a modicum of reverence for God, they would not be initiated [too rapidly] into these mysteries.

Let no one suppose that the 33 inferior degrees include ALL of Freemasonry, or that the dogmas taught to the brethren therein give anything more than a vague hint of the essential wickedness of the "craft". In order to comprehend what Freemasonry is *in reality*, the existence of other and higher degrees must not be ignored. Common sense and reason compel the belief that there are other degrees, which are kept profoundly secret from the common herd of the inferior brethren; these are the Anonymous or Black Degrees. Any one of the inferior brethren of the 33 lower degrees will deny most positively that there are any higher degrees. Well, so far as he is concerned there are none, because these high degrees are *not for him*, and of course he knows nothing about them. The fact that almost all of the inferior brethren on the 40 minor degrees are kept in *total ignorance* of the anonymous degrees, explains how it has been possible to hoodwink good men into the belief that there is *nothing very bad* about Freemasonry.

Facts that have leaked out at various times, make it impossible to doubt the existence of the anonymous and purely diabolical degrees of the higher and real Freemasonry. This secret, which has been so well kept, may be exposed by a simple, rational process. Does any one of the inferior brethren know *who is the head* of Freemasonry? Not one! But who can believe that an organization so extensive as this could continue to exist *without a head*? It is not possible to accept that opinion. The Masonic "craft" *has a head* undoubtedly. Why, then, is the fact always denied and concealed? It is because there are very grave considerations which make its concealment

imperative. By no other means can the venomous serpent which has crawled its slimy way to that accursed eminence escape the vengeance of mankind. The head of the Masonic "craft" is a MONSTER, *who, if known, could not save himself from the hangman. He would be outlawed in any country in the world.*

As compared with the real Freemasonry of the anonymous and truly occult degrees, the "Black Hand" society of the Italian Mafia is a praiseworthy organization. Is this exaggeration? Not at all. The Black Hand bandits are simply robbers; they demand only money; but *the ultimate purpose of the higher Freemasonry is to destroy religion and morality, to dethrone God from the hearts and minds. Enough is known to justify the belief,* that *the Masonic "craft", guided and ruled by its supreme head, is engaged in an inveterate war to the death against God, who is regarded with invincible hatred. All of the members of the nameless degrees are atheists; they deny the Christian's God. They hate the name of God; hence they speak only of* "THE SUPREME BEING", *by which terms they mean the head of their "craft" who sits in the Black Lodge, or else they mean Satan himself! Any one of the brethren of the 33 inferior degrees is in the direct line for promotion to the black degrees, if he is an atheist and sufficiently advanced in wickedness.*

We can easily imagine what the unwritten dogmas of the black degrees are like, and why they shun the light of day. It would be difficult to believe that they are not identical with or similar in spirit to these:

DOGMAS OF THE MASONIC NAMELESS OR BLACK DEGREES.

1. *There is no God.*
2. *There is no moral law.*
3. *The Christian religion is superstition.*
4. *The Supreme Being, whom we love and worship, is Lucifer.*

5. *The only God that rules this world is our master Lucifer.*

6. *Christianity has slandered and persecuted our master, whom it calls "the devil".*

7. *Therefore, Freemasonry will never cease its war upon Christ and His religion.*

It is the boast of Freemasonry that their "craft" is a very ancient institution of Jewish origin, dating as far back as Solomon's days; that he indeed is its founder. This myth has a certain significance, in the fact that there are so many *avowed Christ-haters* among Freemasons. These are principally Jews, of whom the "craft" is very largely composed. Can anybody imagine that Jews would flock into a Christian or Christ-honoring society? No one could believe it. But it is entirely believable that Freemasonry was *founded and organized by Jews* in the vain hope of destroying Christianity, and it is quite believable that it is now controlled by Jews. That Jews are the master spirits of the Masonic "craft", there can be no doubt; not in the inferior degrees, which constitute the *breeding grounds* for which the Jews care nothing at all and are more than willing to leave such child's play to the inferior brethren who are merely the dupes of their Jewish masters. *There is no reason to doubt that a Christ-hating Jew is the head of the Masonic "craft" at this time—and at all times.*

Not all Masonic Jews are atheists, but those at the top of the "craft" undoubtedly are; they are apostates from Judaism, they hate God whom they hold responsible for the downfall of the Jewish religion and the wide spread of Christianity. Some persons may think that it is only the Catholic Church that excites their hate, but this is a mistake. *Jesus Christ and His religion are the true objects of Jewish Masonic hatred.* It is true they seem more vengeful towards the Catholic Church, but this is because the members of the Church refuse to enter the Masonic "craft", while Protestant Christians unfortunately

do so in large numbers. *What a strange thing, that our Protestant Christians, even our Protestant ministers, are found working hand in hand with atheists and Jews to dishonor Christ and Christianity*! One of the consequences of this treachery to Christ ought to open the eyes of Protestant Freemasons, and that is the undeniable fact that many of them quickly lose *all faith*; they become apostates from Christ and His religion, some even renouncing belief in God. *No other proof is needed to convince any good Protestant Christian that the Masonic "craft" is an accursed thing, than the fact that it changes Christians into scoffers, atheists and infidels.* This is what might be expected to happen to men who subject themselves to immoral Jewish oaths, by which they will soon be transformed from honest men into unscrupulous slaves of an *unknown master whom they have wickedly sworn to obey. If one of them should be called upon to serve on a jury to decide the case of a murderer whose guilt is fully proven but who is a Freemason, he would be compelled to commit perjury no matter which way he voted; for if he voted "not guilty" he would violate his lawful oath as a citizen, and if he voted "guilty" he would violate his unlawful and immoral Masonic oath.* Can any one doubt that the oath of the Masonic "craft" is unlawful, immoral and sinful, in view of the fact that it subjects a man *to the necessity* of committing the crime of perjury almost any day?

Honorable and conscientious men ought to be fully convinced that they *cannot* take the oath of the Masonic "craft" without deeply offending God. If they have done so heedlessly without sufficient reflection, they ought to withdraw from the society as soon as they realize that they have been misled; it would be at the peril of their morals, *and of their salvation*, for them to remain in it. *If they do remain in it they have great cause to fear that God will abandon them to the power of Satan, who is the true deity of Freemasonry.* Think

of it, honorable, conscientious, good citizen that you are at the present time! If you do not withdraw from that society, or if not yet being a member you are contemplating the taking of the unlawful, immoral, Masonic oath, remember this: Your impious act will bring upon you a grievous punishment; that *wicked oath will almost certainly lead you to commit the crime of perjury and will be the cause of your damnation. Your unlawful Masonic oath may demand of you, at any moment, the violation of your lawful oath as a good citizen in the performance of your duty in a court of justice.* Are you willing to remain in such a society, or to suffer yourself to be cajoled into a snare like that by the miserable bait of business advantages? The man who would deliberately put himself in such a perilous predicament, or willingly remain in it, would thus demonstrate that the difference between him and a conspirator and traitor against his government and citizenship is only an *imaginary line*; it need cause no surprise if this man's career ends in apostacy from Christ and God.

To know the number of the anonymous degrees of Freemasonry is of no importance whatever; secrecy and safety being the dominant requirements, the fewer the degrees and the fewer the number of members admitted the more likely are the sinister designs of skulking conspirators to remain hidden. *It is reasonable, therefore, to believe that the membership is strictly limited to men who are carefully chosen, and there can be no doubt as to the terrible character of these men*; for in order to carry out the purposes of the "craft" it is necessary to use human tools, but these tools have been thoroughly *tempered* in the machine shops of the 33 inferior degrees. *No man can pass muster for these highest honors of Freemasonry if he retains a vestige of reverence for or faith in God, or religion, or who possesses a remnant or even a rag of that divine thing called conscience. If it is not plainly manifest in his conduct that he has—as far as*

is possible for human malice to accomplish so foul a deed—murdered conscience and dethroned God, he will never be asked to ascend to even the lowest of these infamous degrees; they will forever remain anonymous and unknown to him, for only by unscrupulous wickedness can he become worthy of such promotion. It is easy to understand why *not one* of the inferior brethren of the 33 lower degrees can answer the question: *Who is the head of your "craft"?*

Very probably this vampire is not known to more than two or three persons, and these, being so compromised with him in secret crimes, would destroy themselves by making him known. Indeed, if any one of these two or three trusted henchmen should disobey or offend him, he would simply order some of the assassins of any of the anonymous degrees to put him to death, or he might command the wretch to make way with himself—to commit harikari. The condemned would not dare to refuse; he would consider that an act of clemency had been extended to him, for by self-murder alone could he hope to escape from nameless tortures at the hands of merciless executioners.

No great effort of the imagination is required to picture the vile, hideous creature that sits on the throne in THE BLACK LODGE; *and this fiend in human shape is the diabolical* HEAD *of the Masonic "craft"* ! We can understand now who murdered Morgan, and who condemned him to death. [See note]. We can also understand that the inferior brethren of the 33 inferior degrees knew nothing of this murder, being mere dupes and dummies; and that some of them could believe and say, after the truth could no longer be concealed, that the crime was *really committed by Freemasons: "Well,* they did it *on their own responsibility; the "craft" did not order it to be done."* But this only proves that the brethren of the 33 inferior degrees are truly the dummies and dupes of the perjured creature *enthroned in the Black Lodge surrounded by assassins. The*

murder of Morgan was ordered by the Grand Master of the Masonic "craft", for the sole purpose of terrorizing the inferior brethren of the dummy classes in order to make them more servile and obedient to his will. Poor Morgan revealed nothing; no real secret was known to him. All he knew was nothing else than the nonsense of the 33 dummy degrees; but his death was decreed as an example to every dummy of the "craft", *any one of whom may be condemned to suffer the same punishment for the unpardonable offense of disobedience to the unknown dragon whom they have bound themselves by unlawful and wicked oaths to obey.* It is incomprehensible that the inferior brethren do not suspect that they are the oath-bound *slaves* of an inhuman tyrant. Probably some of them may have an inkling of the awful truth; but they have good reasons to tremble at the thought of disobedience or rebellion, they have gone too far and they *dare not* turn back. The brethren of the Masonic "craft" may be unwilling to accept the idea that the devil is the *real head* of Freemasonry; but if he is not, then it is a *human devil acting under instructions from Satan. In that case it is quite probable that this human devil is a Christ-hating, God-hating, Christian-hating, apostate Jew.* What a humiliating, degrading *servitude* for the deluded inferior brethren of the "craft" who call themselves Christians! Some of whom call themselves *ministers of the Gospel* of Jesus Christ!!

Many of the brethren of the 33 inferior degrees of Freemasonry will endeavor, in their infatuation, to refute the notion of the existence of anonymous degrees unknown to them, or of the existence of the grandest of all their grand lodges, viz.. *The Black Lodge*, in which sits a detestable apostate Jew who is the *real head* and Grand Master of the Masonic "craft". This will not be surprising; it is, however, too much of a strain on human credulity—outside of the "craft"——to believe that this organization, with its 33 *unnecessary, unlawful and immoral*

oaths, has been called into existence by benevolent motives. Fraternal societies or those formed for business or political advantages, do not require such culpable methods nor such complicated machinery, nor the employment of assassins. A society that admits to membership Christians, Turks, Jews, Chinese, and every other species of barbarian, and amalgamates them—or the majority of them—into an army of infidels and atheists, must be animated and controlled by the malevolence and malice of an evil spirit. Such a society is a menace to the human race.

Whether there is a Black Lodge and anonymous degrees, persons outside of the Masonic "Craft" may hold to be doubtful, since there is no concrete proof; but that it is *most probable* does not admit of a doubt. If they do not exist, let some one of the "craft" arise and tell us: "*Who is the head of Freemasonry?*" It is unbelievable that this, or any other organization of such dimensions and variety of membership could continue to exist through several centuries *without a head*! It *must have a head*; *and the fact that he is not known to any of the brethren of the 33 inferior degrees, is in itself most discreditable to their intelligence.*

Though many good men have been induced by misleading information to enter the Masonic "craft", *yet it cannot be doubted that great numbers of wicked men also are admitted; nor can it be doubted that men of the latter class seek admittance into the "craft" in the hope of being saved from the demands of law and justice by the influence of the oath-bound brethren.* It may be supposed, moreover, that men of this kind are *absolutely necessary* for the existence of Freemasonry, *because it is from this class that the instruments of vengeance are selected to execute the decrees of the Black Lodge.* The case of Morgan shows the necessity, and it further shows that all the inferior brethren have cause to fear these "destroying angels" of the "craft", creatures whose consciences have been practically obliterated

by the innumerable crimes they have committed. It is necessary to have men of this kind in the "craft" to intimidate any weak brethren who show signs of balking, or are suspected of an intention of deserting the fraternity. Some of the simple ones may not know, or suspect that they are at all times under espionage of the emissaries of the Black Lodge; but if anyone of them should attempt to abandon Freemasonry, he will quickly have it impressed upon his understanding that he is walking on dangerous ground. He will find out that he *has lost his freedom*, and that he has sold himself body and soul to an *unseen and unknown* master. It is always difficult and sometimes impossible, for a Freemason to throw off the hateful yoke which he has placed upon his own neck. If he is bold enough to announce that he is no longer a Freemason, vengeance will be let loose upon him; threats, insults, molestation of all sorts will pursue him, and perhaps the decree of death will be passed upon him. There have been a few persons who abandoned Freemasonry without being subjected to indignities or tortures, but these were men so prominent that it would have been too serious and dangerous a business to attempt to molest them; hence, it was wisely decided in the Black Lodge that Masonic law must be suspended in their cases, lest its enforcement should lead to the exposure and ruin of Freemasonry.

Thank God that you are yet *in possession of your liberty*! Listen to the voice of reason and conscience, which solemnly warn you in the name of God: "Young man, *never surrender the divine gift of your freedom; never allow a fraternity of conspirators to bind you hand and foot with their wicked oath,—an oath so wicked that it will change you from a free man into a cringing slave, an oath so wicked that it will inevitably cause you, as it has caused them, to lose God's friendship*!" The father of the Masonic "craft" is the father of all craft and lies; a society

that transforms *free men into abject slaves* by means of wicked oaths, cannot have any other author than Satan.

The foregoing has been written in the hope of saving our Protestant young men from a fatal mis-step; but impious men, enemies of truth, will deny and contradict. That is to be expected. The turning of a search light upon the Masonic "craft" or any other brand, is regarded by its promoters as an insult; the exposure of Masonic wickedness, is in their eyes a crime that calls for secret vengeance. Their denials ought not to deceive anyone, who is not a born idiot; it is a very important part of their religion *to deny truth.*

In order to reach as many as possible of the young and unsuspecting probable victims of Masonic craft, a copy of this warning will be mailed to ministers of the gospel, who are respectfully and earnestly requested to read it to their congregations. ——ANTI-SLAVERY.

Note:—A word about Morgan. The guilt of this man's murder at the hands of his brother Freemasons—by torture for three days and finally drowning,—will forever rest upon the skulking "craft" in spite of all their efforts to shake it off. Finding it impossible to deny the crime successfully, the brethren according to their well known methods, wish to shift the entire blame upon wretched oath-bound slaves who simply obeyed orders, *as they had sworn to do* when they accepted the Masonic religion which taught them that the wicked oath of the "craft" is more sacred than the law of God.

More than 25 years ago an old Freemason in New York City, a friend of the writer, admitted unreservedly and frankly that Morgan had been killed by the Freemasons. He said that the three men who had killed him were personally known to him; but he said they did it on their own responsibility, and that Freemasonry was not to blame for the crime. The

old man innocently [perhaps] believed that the men were not commanded to commit that murder; but no reasonable person can share this belief when he knows that Freemasonry *prevented* the punishment of the men and even vented its displeasure upon William H. Seward, who prosecuted the murderers whose conviction would have been certain if justice had not been defrauded by Masonic influence. He said further, that the same Masonic influence was exerted so vigorously at a later day against Mr. Seward, that he was defeated in his race for the governorship of the state of New York.

Many other instances of the *nullification of our laws* and the mockery and contempt of justice, by the sinister and secret influence of the Masonic "craft" could be cited. To a great number of people it is a matter of astonishment when juries fail to convict criminals though the evidence plainly demands it, and when felons are released from prison soon after conviction; but this causes no surprise to those who know the ways of the Masonic "craft". Only a short time ago a man was convicted in Indiana of murdering his wife in order to marry another woman; an appeal to the governor obtained a commutation from hanging to life imprisonment, but in a short time the adulterous murderer was pardoned! Why? "*Because*",—as was stated in the public press,—"*of Masonic influence.*"

In view of the facts, how can anyone doubt that the influence of the Masonic "craft" is a baneful thing, *destructive of human freedom and manhood, antagonistic to good-citizenship and morality, and at war with the religion of Jesus Christ.*"

The italics, in a majority of instances, are ours, and are used to call special attention to those passages and expressions which show the animus of the Catholic authorities.

We believe it will be something of a revelation to our friends and especially to our Masonic readers, to know the estimation in which the "craft" is held by leading Catholic writers and educators and clerical politicians everywhere. For this article is but a fair index of the spirit which animates Catholic writers everywhere.

With unlimited tolerance of Catholicism as a "Religion", and the most profound respect for the honest convictions of all who accept its doctrines, and endeavor to live by its moral precepts and principles, we submit the foregoing for what it may be worth because it is the message of a Catholic writer and educator and therefore authoritative.

It tells a story of malice and hatred which non-Catholics would never believe if it came to them from any but an authoritative Catholic source. And it foreshadows a conflict which Masons will never believe possible and for which they would never prepare if it were not *thrust* upon their attention by Catholics themselves.. *Nota Bene.*

"In the United States, Roman Catholicism is sweeping all before it. Fourteen millions of our people profess its creed. A few months ago, American prelates assured Pope Pius that our republic would soon belong to Rome. Not many weeks since, an American Catholic bishop declared that his church meant to capture the Presidency. It is already the power behind the throne. Cardinal Gibbons is a potentate whom Cleveland dared not offend, and Roosevelt has been notoriously controlled in various instances by the same insidious, irresistible influence. The greater number of our large cities are ruled by a combination of the priests and saloon-keepers."

——"Foreign Missions Exposed"—by Watson.

The Imminent Invasion. A Call to Horse.

By "TK"



IR KNIGHTS AND FRATERS:-

The Brother who thus addresses you is a member of "*Old Apollo No.* 1", and within his soul is the spirit of fraternal greeting and welcome to every visiting Sir Knight and fellow Templar who is interested in the future welfare of our noble Order and loves his country.

Let it be clearly understood, however, that "*Old Apollo*" is in no sense whatever identified with nor responsible for this message, nor for any of the statements or sentiments herein contained.

In other words, this is a purely personal message from one Sir Knight who loves his country, to his Fraters and Brother Masons in whose loyalty and patriotism he has an abiding faith and a confident hope.

I verily believe that if it became an openly established fact, *beyond all question of doubt*, that this blessed and beautiful "Land of the Free and Home of the Brave" were threatened by powerful enemies who conspire against our inalienable right to "Life, Liberty and the pursuit of Happiness" which we all prize so truly,—there is no body of men in all this broad land who would come to the rescue more promptly, more loyally, more enthusiastically, more courageously nor more unanimously than would the members of this truly great Order of patriotic Knights Templar.

It is for this very reason, because of this unlimited confidence and abiding faith, that I am impelled to the delicate and difficult task of formulating this message at this particular

time and in the midst of the joyous festivities of this great Triennial Conclave.

If possible, without the least offense to any man, I want to call the intelligent and thoughtful attention of my esteemed fellow Sir Knights and Companions to a subject which has commanded my earnest consideration, and, I may as well admit it—my somewhat anxious and apprehensive attention and study—for some time past.

I have said that the subject is both delicate and difficult. This is only because it is almost impossible to discuss any theme involving the consideration of any important religious *organization*, without being misunderstood. If the interests of society, the state or the nation make it necessary to oppose the political policies of such an organization, immediately the defense is set up: "You are attacking *Religion*!" And because of our ingrained reverence for, and toleration of, everything that carries the badge or wears the cloak of "Religion", our sympathies are instantly aroused and our prejudices are played upon. We close the door of our reason and refuse to listen,—until suddenly one day we are awakened with a mighty *shock*, to a humiliating realization of the fact that under the false guise of "Religion" a great and vital *political* policy has been fastened upon the nation involving new indignities and heavier demands upon the ignorant, innocent and long-suffering poor who are already bending under the weight of many cruel and unjust burdens.

Before I proceed with my message, therefore, let me make clear and then emphasize the following facts, in order to remove every possible mis-apprehension and place us upon a basis of mutual understanding and mutual confidence:

1. I regard *every* man's "*Religion*" as his sacred and inalienable *Right* which, under our national constitution, every true and loyal American Citizen, most of all a Brother Mason, is bound to respect.

2. By the same authority, as well as by the natural law of our being, every individual should have the right and enjoy the privilege of "*worshiping God* according to the dictates of *his own conscience.*"

3. The Great School has no quarrel with any man concerning his *religion*, nor his *religious beliefs*, nor his right to join any church he may choose, nor his freedom to attend its *religious services* and participate in its *religious ceremonies.*

4. All these statements apply to the Roman Catholic Church and *Religion*, as fully and specifically, as unconditionally and uncompromisingly as they do to the several Protestant Churches and religions.

5. I have many warm personal friends, who are members of the Catholic Church and active participants and consistent workers therein; and I respect them and their *religious* convictions as fully as I do those of any other Church or Religion, and I value their friendship equally with that of any other friends I have.

Have I made clear the fact that what I have to say is *not* an "attack upon *religion*"? I hope so. I also hope I have made clear the further fact that I respect the *religious* convictions of an honest and conscientious Catholic as profoundly as I do those of any other individual.

With this foundation carefully laid in the Spirit of universal religious tolerance, to which this country is as uncompromisingly and irrevocably committed as is the Masonic Fraternity, let me venture with confidence, and in the spirit of fraternal courtesy and consideration, to a frank and honest presentation of the subject I have in mind and in which every loyal Knight Templar, brother Mason and American Citizen *ought* to be profoundly interested—whether he *is* so or not.

1. The Roman Catholic Church, as an *organization*, is vastly *more* than a "*Religion*".

2. In its form of government it is a *Theocracy*—in that it assumes that its authority comes direct from God, and is administered by his "Vicegerent", in the person of the Pope of Rome, and is therefore above and beyond the power and authority of the State as well as of all other "Temporal" authorities.

3. Its government, therefore, is *undemocratic* and inconsistent with the principles of true Democracy upon which our Masonic Liberators so wisely and so uncompromisingly established this American nation of *Freemen.*

4. It is a *foreign* power and principality, in that the seat of its government is in Rome, the capitol of Italy, where its legislating is done.

5. It is *Italian* in spirit, in essence and in purpose, in that its supreme head, the Pope, and a heavy working majority of its College of Cardinals are *Italians*, and must forever remain so.

6. It is a great *Political* organization and power, entirely independent of the governmental authority of this country, and is engaged in carrying forward the most secret, insidious and vitally important political plans against the very life of our national government, not only in the heart of our own country, but in almost every other country on the globe.

7. The central purpose of all this *political* effort and activity of the Roman Church is more and more completely to establish the *political* supremacy of that church throughout the world.

In this country the edict has gone forth from Rome to "*Make America Catholic*". It has been heard by the heads of that church in this country and they have echoed back the slogan, and to that end all the powers of the church,—religious, political, detective, clerical, spiritual and material—are being employed both in Rome and here, with all the cleverness and secrecy of an immense army of trained diplomats and secret service experts.

8. The most potent factor in all this secret, diplomatic, political and detective work is the *Order of Jesuits*, which has been wisely designated as the Militant Branch of the Church. This also is a foreign organization, and its principles of government and methods of action are as radically and completely *un*-American as it is possible for the mind of man to conceive.

I believe I would be speaking the literal truth if I should say that the rank and file of *American* Catholics do not generally approve this Jesuitical Order, nor sanction the methods it has employed, and does employ, in its work of helping to "*Make America Catholic.*" At any rate, I like to *believe* this is true; for it would grieve me beyond the power of words to express, if I thought the great body of intelligent and liberal-minded, progressive Catholics of America were in sympathy with the spirit and purpose of the Jesuitical Order, in its designs upon this country of ours.

The reasons for this reluctance on my part to hold our liberal and progressive American Catholics and fellow citizens responsible for aiding and abetting, even by their sympathy, this "Foreign Invasion" of the Jesuits, may be better understood and more sympathetically appreciated in the light of the following statement. It is from one of the best beloved patriots of America—the Hon. R. W. Thompson, Ex-Secretary of the Navy—who for many years made a profound study of the subject from the practical standpoint of a public official of our government in daily and hourly touch with the results of Jesuitical influence, as a disintegrating foreign influence eating at the heart of the nation.

In his valuable book entitled "*The Footprints of the Jesuits*", the author, at pages 6 and 7 of his prefatory statement gives us the following summary of *un*-American Jesuitical teachings that strike straight at the foundation of our government:

"They [the Jesuits] teach as *religious* doctrines necessary

to salvation the following: That the State must be reunited with the church, and be required to obey its spiritual commands in the enactment of laws; that the Roman Catholic religion shall be established by law as the only true religion, and every other form of religious belief treated and punished as heresy; that, along with this destruction of the freedom of religious belief, there must be corresponding restrictions placed upon the liberty of speech and of the press; that the Roman Catholic Church shall be recognized as an organization exempt from obedience to all our laws relating to the ownership and management of real property; that the clergy of that Church shall be also exempt from obedience to the laws as other citizens, and shall obey only such as the pope may prescribe; *and that our common-school system of education must be absolutely and entirely destroyed.*" [The italics are mine].

"If, in these things, the Jesuits should obtain success, our government would necessarily come to an end; and what this volume contains has been written alone with the view of making this question plain and palpable to the ordinary reader. I have written from the standpoint of an American citizen, thoroughly impressed with the belief that this is the most prosperous country in the world, and not from that of a theologian."

"I know how difficult it is to escape the accusation of a persecuting spirit from those who, like the Jesuits, allow nothing for honest differences of opinion. This, however, ought not to be permitted to interfere with the plain and obvious duty of defending our civil institutions from any assault made upon them, no matter by whom, or in whose name, the assaulting forces shall be marshaled."

Here is a man whose record as a public official and servant of our government, at the head of our American Navy, and in other responsible public positions, entitles him to the unlimited confidence of the American people. He has proven that he

is a man of admirable courage and patriotism in that he has given to the American people the benefit of his knowledge upon a subject concerning which our public press—the most powerful force in America—has not the courage to speak, nor the patriotism to proclaim the facts and enlist the intelligent and sympathetic co-operation of the people who need to know the truth in order that they may prevent a great impending national calamity.

There have been times and occasions in the religio-political history of the Roman Catholic Church when the Church, as such, acting through the pope and his clerical organization—the College of Cardinals—has condemned the Jesuitical Order and opposed its methods and purposes. These occasions, however, have been comparatively few, and have grown out of the fact that the Order of Jesuits is the only "Catholic" organization on earth in any sense independent of the pope and not absolutely under his authority and power and an automatic instrument of his will. Today the Church and the Order of Jesuits are working as a unit to "Make America Catholic"—by methods which, if successful, must inevitably *destroy* our American Government, root and branch.

It may not be known generally today that in its inception the Order of Jesuits was an organization whose absolute authority was vested in its "General", and that its General was in no sense a subject of the pope nor under his authority, direction or control. The original Constitution of the Order required of its members a solemn vow of "*implicit and unquestioning obedience to their superior*", [namely, their *General*].

It was later, that Loyola [its founder and first General] made a concession which gave to the pope the simple power of ordering its members "to whatever part of the world it shall please the pope to send them".* But this in no wise modified

* *History of the Jesuits, by Nicolini. p.* 27.

their original vow of absolute and "unquestioning obedience to their superior"—their General.

And so the Order stands today, in no sense a *papal* institution or instrument, but one in which absolute and supreme authority is vested in its General—who, by virtue of this absolute authority over the will, intelligence and conscience of its members, by a sort of grim propriety has come to be known as the "Black Pope".

Quoting from "*Footprints of the Jesuits*", page 61: "The General is thus placed above all governments, constitutions, and laws, and even above God himself! There are no laws of a State, no rules of morality established by society, no principles of religious faith established by any Church—including even the Roman Catholic Church itself—that the Jesuit is not bound to *resist*, when commanded by his General to do so, no matter if it shall lead to war, revolution, or bloodshed, or to the upheaval of society from its very foundation."

The ominous and deplorable facts I desire—without offense to any true and loyal American citizen, and least of all to any loyal and patriotic American Catholic—to impress upon my esteemed and courteous fellow Sir Knights and beloved Brother Masons of all degrees, are:

1. That this great and powerful autocracy—the Order of Jesuits—is now in the very heart of this land of ours,already strongly entrenched, and daily digging its trenches deeper and deeper, and rearing its defensive embankments higher and higher—in anticipation of ————*What*?

2. That under the orders of its only recognized head—its General, the "Black Pope"—that powerful, secret and foreign Order is working day and night, with all the secrecy, cleverness, cunning, intelligence and determination at its command, to carry out its orders, and "*Make America Catholic*".

3. That in this tremendous undertaking, because of their

mutual political ambitions and interests in this Conquest of America, the two Popes—White and Black—have relegated the internal problem of their relative authority and power to the background, for the time, and are working shoulder to shoulder, in perfect harmony.

4. Anticipating that, in due time, they must inevitably awaken the "sleeping Sentinel" at the gateway of our American Liberties, arouse the latent "Spirit of '76", and invoke the active opposition and open hostility of the only organized force in America capable of holding their combined forces in check—they have already begun a secret campaign against the Masonic Fraternity in America. Throughout the Catholic press of the United States, as indicated by the editorial reprint on another page of this issue of *Life and Action*, a campaign of "education" is now in progress, the evident object of which is to saturate the souls of Catholic youth, and readers of Catholic current literature, with a deep-seated prejudice against and an undying hatred of the Masonic Fraternity.

Anti-Masonic leaflets, circulars, pamphlets and other literature are being distributed from centers in Chicago, Boston, New York City, San Francisco and other cities throughout the United States—showing that the most careful preparation is being made all along the lines for a mighty conflict, upon an issue that is already perfectly defined in the mind and consciousness of every Jesuit and every Catholic of America who is in sympathy with the Anti-American spirit, purpose and policies of Pius X, and his anti-American College of Cardinals.

5. By reason of the secret political intrigues of the Jesuits against the governmental policies of the various European nations [and their open defiance of established laws of the land, wherever these are not in harmony with the foreign policies of Rome], there has developed among the progressive and intelligent people and patriots of France, Germany, Spain,

Mexico, England, and even Canada, a general revulsion of feeling against Jesuitry, and all that Roman Clericalism and the Order of Jesuits stand for.

As a natural and inevitable result, the open door to Roman Catholicism—which has been unquestioned throughout the whole civilized world, until within the last decade or two—is slowly but inevitably, and I believe irrevocably closing.

As a natural result that great Church, and more especially the Order of Jesuits, and Jesuit priests, are compelled to find other and more hospitable fields in which to expend their immense energies and work out their selfish and inordinate ambitions.

6. By reason of our constitutional sympathy for, and hospitality to, the "downtrodden and the oppressed" of all nations, countries, peoples and religions, and because of the great prosperity and almost unlimited resources of the country, the tide of immigration [over 1,000,000 during 1909] has set toward America; and today we are an open asylum to Jesuit priests and Catholic laymen from every Catholic country in the world. And this is designedly so, and is but *one* of the several clever and effective means and methods being now employed to "*Make America Catholic*".

Even Italy, the motherland and central home of Roman Catholicism and Jesuitical power, is sending to us its ignorant, depraved and criminal poor, by the tens of thousands every year— to help "*Make America Catholic*". . .

The most pathetic and unqualified evidence in proof of this fact may be found in a series of strangely fascinating articles, or letters, by Prof. George A. Dorsey, Ph.D., L.L.D., now in process of publication by the Chicago Daily Tribune—for which journal Prof. Dorsey is making a careful and critical study of the subject of emigration from Italy and other countries to the United States. His letters are profoundly interesting

documents to one who is seeking to understand the causes of crime, suffering and social unrest among our immigrant labor classes from European countries.

One brief quotation from his letter of May 11, from Naples, will give you some appreciation of the vital significance and value of the data he is thus laying before the people of this country for their information and consideration. He says:

"There are in the United States today as many South Italians as there are *people* in Nevada, Wyoming, Arizona, Delaware, Idaho, New Mexico, Montana, Utah and Vermont. These states send eighteen senators to congress. If to these South Italians we add other aliens from Southern Europe who have gone to the United States in the last ten years, their combined population would equal that of the above mentioned states plus New Hampshire, North Dakota, South Dakota, Oregon, Rhode Island, Washington, Oklahoma, Colorado, Florida, Maine, Connecticut, West Virginia, and California.

"To put it in another way, if the aliens who have entered the United States in ten years occupied these states exclusively and all had the right of franchise, they would furnish forty-four senators."

Prof. Dorsey who is evidently studying the subject solely as an emigration or immigration problem, forecasts the results with the vision of a prophet, as follows:

"The travail which causes Southern Europe to groan and to erupt streams of emigrants which flow into our cities and harden like rough, black lava flows, may not be greater than in former days, but it is more impressive. *More and more do these streams focus toward the Statue of Liberty.*

"Keep the gates open twenty, or even ten, years longer and it may be too late. . . . .There is no reason why we should be afraid to act. It would be infinitely easier to repeal restrictive or prohibitive immigration laws, if such were found

destructive, than to undo the harm which may follow a continuation of our present policy."

From the sentence above [which I have put in italics, the more easily to call attention to it], leads me to suspect that Prof. Dorsey has also gotten a vision of the greater, deeper, broader and more vital problem than that alone of immigration *per se*, namely, the *Roman Catholic* problem which is so inseparably associated with it.

For he might also have told us that this "lava flow" of emigration from Italy, and other Latin countries, is a stream of *Catholic* emigrants who are coming at the solicitation of the Order of Jesuits and leading *Roman Catholics*, for the explicit purpose of helping to "*Make America Catholic*".

And I know of nothing that would so completely destroy the meaning and spirit of our Statue of Liberty and make of it a grim travesty upon American History and sentiment as the surrender of our government to the political influence of Roman Clericalism and the Order of Jesuits, under the "Black Pope."

But the issue has been declared at Rome. The command of the Vatican has gone forth, and every resource is now being taxed to obey the command to "Make America Catholic". Do you doubt it? If so, I ask you only to give your attention to a study of the subject for thirty days. In that time you can arouse to action every drop of patriotic blood within your body.

7. By a grand federated movement within the Catholic Church recently all the multitudinous Societies, Orders, Clubs, Associations and movements, local and general, large and small, have been consolidated into one general "Federation of Catholic Societies" with its supreme head and final government vested in the Pope of Rome. [Foreign authority].

Under this federation of societies in America the entire Catholic Church of this country is under the autocratic control

of a foreign potentate, and a power that is as emphatically anti-Masonic, un-American, and as definitely and irreconcilably antagonistic to the principles, policies and spirit of our American institutions and government as it is possible to conceive.

In one of its most recent conventions in the middle west, one of the leading archbishops reminded the members and delegates of the Federation present, that one of the most important purposes of this grand federated movement was and is *political.* He called their attention to the fact that it is the purpose of the Church of Rome to *control the political destiny of this country.* It is designed to accomplish this by the "solid vote" of the Church whenever that is necessary to the interests of the Church in the politics and legislation of this country.

One of the units in this grand Federation, is the Order of Knights of Columbus. This is a Catholic military organization with a thoroughly drilled body of men numbering, it has been claimed, over 300,000 men. On the surface this is a fraternal Order, devoted to acts of charity; but it has purposes far deeper, broader and more vital to the interests of America.

It is a body of men devoted to the central purpose of Rome, namely, to "*Make America Catholic*".

These men, wherever they may be, are charged with the responsibility of looking after the political interests of the Church and creating sentiment favorable to the policies for which the church stands. And it is here that the strongest Anti-Masonic influence of the Church centers.

And, is it not significant to you, my Frater and fellow Sir Knight, that this, the most powerful and bitterly *anti-*Masonic Order of men in America, should have appropriated the symbolism of our own beloved Order, until the emblematic charm of a Knight Templar can, with difficulty, be distinguished from that of a Knight of Columbus? What do you conceive to be the underlying motive and purpose which suggested to

the Roman Church the organization and military equipment of a steadily and rapidly increasing body of men, already over 300,000 strong? And what do you suppose is the ulterior motive which inspires these men of knightly bearing to devote themselves to secret military drill with all the enthusiasm and earnestness of men under the influence of a mighty impending crisis calling for military action?

If you have not thought of these things heretofore, I trust I have said enough to impel you, my Brother, to a careful observation and study of this truly wonderful and rapidly growing Catholic Military Order in our midst, wearing the emblems of our Order. That is all for the present.

Furthermore, am I mistaken in assuming that our mutual vow of Knighthood authorizes me to call attention of my Fraters to whatsoever threatens either the welfare of our Order or the life of the Nation? If I am acting within the meaning and purpose of my knightly vow, then let me entreat each and every true and loyal Sir Knight to make a study of the subject of our Common Schools, and more especially of the plans and purposes of the Catholic Church in relation thereto. It will require but a little of your time to post yourself on this vital subject and put yourself in position to act wisely and justly as a loyal Knight and worthy citizen whenever the State is asked by the Church to contribute from our School Funds toward the support of the Parochial Schools. This is one of the live, active and vital issues now coming to the front as rapidly as it is possible for the Church to press it.

The question naturally arises in the mind of every Brother Mason: "How is it possible for us, as *Masons*, to do anything, when we are bound to the broadest religious tolerance?" This is a very proper question, and one which every Mason should be able to answer to his own Conscience before acting. It is here, however, that many a Brother Mason becomes confused

and loses his bearings. This is both unfortunate and unnecessary.

There is not a member of the Craft today who would hesitate the fraction of a second to act *as an individual*, or *as an American Citizen*, if he saw a traitor in the act of betraying his country to any foreign power. He would not stop to argue whether the "foreign power" were Russia, or Japan, or England, or the Church of Rome. Neither would he debate the question as to whether the traitor were a Mohammedan, a Scandinavian, a Jew, a Protestant or a Roman Catholic. Nor would he pause long enough to inquire whether the act came within the jurisdiction of the Masonic Lodge. His *conscience* would tell him with the swiftness and force of a stroke of lightning, that this is a case involving the life of the nation, and it calls for *patriotic action. And you would act.*

And herein is the answer to the foregoing question:

The *political* policies of the Church of Rome in this country are *anti*-Masonic, *un*-American, *un*-patriotic, and all center about the edict of the Vatican and the purpose of the Order of Jesuits, as expressed in the papal command to "*Make America Catholic*".

One of the first steps in this politico-religious undertaking is, to divert the funds of the State for the maintenance of our free Public Schools to the support of the Catholic Parochial Schools. This is a traitorous blow at the one American Institution which stands between that Church and its absolute ultimate control of the State and National Governments. Every American patriot of the past has recognized that in our non-sectarian, free Public Schools are the strength, the support and the future hope of our country.

Whatever degrades or in any manner or degree whatsoever weakens the power and efficiency of our free Public Schools is a blow which every true and loyal American citizen—and

above all, every loyal Brother Mason is bound to repel with all the energy and power of his being.

My appeal, therefore, is to my Brother Masons and fellow Knights, first, as loyal American Citizens, then as *Individual Patriots*, and finally, as Sir Knights and Brother Masons who are the logical Defenders of the Nation.

I am *not* asking them either to inaugurate or to sustain an "attack upon *Religion*", of any kind whatsoever. On the contrary, I am but calling their attention to the cleverest, the subtlest, and the most insidious attack ever made upon the life of our American Government and American Institutions.

I am but calling their attention to the fact that the Arch *Traitor* is the *Church of Rome*, and *not* the Catholic *Religion*.

I am pointing out to them the fact that the secret and powerful *Order of Jesuits* which—because of its traitorous *political* intrigues is being rapidly expelled from European countries—is the most potent single factor in this attack upon our national life.

I am endeavoring to make clear the fact that it is the *Church of Rome* [a foreign Italian power] that has made the *Issue* and thrown down the gage of battle to the Masonic Fraternity *of America*.

And in closing let me express my unqualified faith in the Courage, the Patriotism, the Intelligence and the Ability of the Masons of America to meet the issue like Free Men.

The Meaning and Opportunity of Masonry

By J. D. Buck, M. D.

PRACTICAL and permanent values of things in this world are determined by use. How to use and not misuse, and thus secure the best results possible in any given case, is one of the greatest problems in human life. In no other way can the real value of our resources be determined.

Science has been defined as, "exact knowledge of the facts of nature classified and systematized."

Ethical Science, or Morals, therefore, is the facts of human experience as applied to individual conduct, demonstrated, classified and systematized. Thus arises a Philosophy of Life supported by the recorded facts of nature and the relations of all these to man through experience, or the demonstration of science.

Argument, conjecture, inference, or belief, while they may excite interest and promote inquiry or investigation, are excluded from our conclusions, if they are really scientific.

Now the most important thing for man to know is his own nature; his faculties, capacities and powers; his resources, opportunities, obligations and possibilities.

This knowledge alone can lead to the highest and wisest use for the best results. Here lies the Constructive Principle in Human Evolution.

All known philosophies are essays along these lines. None of these, however, are complete and satisfactory and, therefore, final; for the simple reason that they invoke and deal with metaphysics in place of actual facts and experience, with speculation in place of demonstration. "Systems" of Phil-

osophy, or of Metaphysics, or of Religion, are constructed by man out of such knowledge or experience as he may have and by comparison with what others have done along similar lines. The *point of view* generally differs in every case, as does also the method of procedure. Hence, the conclusions vary or radically differ.

The "Human System", or organization of man, differs from all these. It is complete in its essential nature; in its potencies, capacities and powers; but not in its development, unfoldment or evolution.

The average man is incomplete in his evolution, and each differs greatly from every other. It follows, therefore, that each individual, in the range of his experience and degree of unfoldment, is a combination of faculties, capacities and powers, each of which is more or less unfolded or developed; and these thus united, as a whole, constitute the individuality.

Any conclusion drawn by such an individual, from such incomplete development, must itself be incomplete and liable to error; and just here lie all our so-called Philosophies,—incomplete knowledge of an uncompleted human being. Approximate truths or conclusions, with logical inferences, is all that hitherto has been accomplished along these lines by the average man.

If, however, it can be shown that certain individuals have worked out the problem of the higher evolution in their own natures by actual experience and demonstration, thus going far beyond the "average individual" already referred to—and have demonstrated the continuity of life beyond the change called death, and how and why the life lived here determines the conditions beyond this physical, earthly plane—they would be in condition to deduce and formulate the principles of life and rules of conduct that determine the progressive and higher evolution of man.

Far more complete individual evolution would give them the materials, the principles and the experience necessary to a much more complete Philosophy of Life.

Such men would not only be Philosophers in a broader and deeper sense than others, but might be said to be *Masters* of Life and experience.

The Blue Lodge degrees, with the ritual, traditions and ceremonies of Initiation, are—from beginning to end—a Symbol of just this *Mastership*.

The loss of the true meaning, interpretation and application of this *one*, composite symbol, is the "*loss of the Master's Word*"—[Logos, Instruction, Interpretation, or Philosophy of Life] which "future generations" may recover. Any other interpretation of the word "Master" is superficial, incomplete or absurd.

It must be borne in mind that a *symbol* is not the thing symbolized. For example, a certain Greek letter is everywhere taken as a *symbol* of the constant and inherent relation of the diameter to the circumference of a perfect circle. This same principle holds true of all genuine symbolism, and the symbol may be a word, a sign, a figure, a color, or a tone in music.

Now the largest and most in evidence of the symbols of the Lodge, without which no legitimate lodge can open or close—the "Alpha and Omega, the first and the last"—are the "*Three Great Lights of Masonry*"; and the first named of these is the Holy Bible.

We must bear in mind the *principle* that a symbol *is not the thing symbolized*. Hence, it is important to determine for what great truth or eternal principle does the Bible, as a *symbol*, or the Greatest Light in Masonry, stand? How does the Work of the Lodge unfold, exemplify and demonstrate the meaning of this symbol?

It should be borne in mind that the ritual and work of the Lodge are in no sense dogmatic, theological or sectarian. No effort is made to "prove from the Bible" the existence of God, the Immortality of the soul, or the Brotherhood of man. These are taken for granted, and all will admit that they are *taught* in the Bible. From these "primary postulates", however, the Work of the Lodge unfolds a code of morals, or ethics, and a philosophy of life.

These principles are *involved* in the Great Light and demonstrated by practice, which *practice* is also symbolized [as in mathematics] by the square and compass.

It is the property or office of *Light* to Illuminate and to Reveal the dark places and the hidden things.

This Great Light, therefore, stands as a symbol of the *Spiritual Nature of Man*; and the Saviors, Seers, Prophets, Redeemers and Illuminati—in short the real *Masters* in all ages—have realized, demonstrated, exemplified and taught this "Spiritual Nature". Without this spiritual nature man is "like the beasts that perish". With it he is potentially — what he wills to be.

Every *real* Master has realized and demonstrated this great truth; and hence, has stood as the "Light of the World". The Bible upon the altar, as the first "Great Light in Masonry", symbolizes this profound truth, that it may never be obscured or forgotten. This is the key to Mastership and to the entire symbolism and work of the Lodge.

Not a Master can be found in any age or among any people, kindred or tongue, who did not hold aloft this Great Light, or who had not through it developed to higher planes; and in holding it aloft, he became the "Light of the World", the *Illuminati*.

Read the Bibles or Sacred Books of any people or any age and this "Great Light" is revealed.

This is the "Sign of the Master" before all others. With this key one may read the whole symbolism of the Lodge and need make no mistake.

The Light of Intelligence, of Reason and of Conscience in man, came directly from his own Spiritual nature. When this is obscured, beclouded or ignored, the Light is dimmed and man is groping in the dark and floundering in the rubbish of the temple.

Institutional Religions may come and go, Philosophies may wax and wane and die, but the core of all religions, the crux of all philosophies is to preserve the Great Light.

The great pyramid of Ghiza, with its casing-stones of polished marble, was said to exhibit by its very form and structure at its crown a great dazzling light that aligned it with the Zodiac and the constellations. The earliest historians describe it as so perfect that it seemed to have dropped down from heaven rather than to have been a creation of man.

The casing-stones were removed, the Light disappeared, and, in the clutch of materialism and substituted paganism, Egypt died.

Now, all great truths have a two-fold aspect or bearing: First, on the life of the Individual; and second, on associations of men composed of individuals. Hence arise the rules of conduct or codes of ethics for the conduct of life, on the one hand; and on the other the theories of government of the masses in church and state, out of which arise civic and religious institutions. This is simply the recognition of the fact that man is both an individual and a social being.

Masonry concerns itself almost solely with the spiritual illumination and moral or ethical education of individuals. It is, therefore, a "Great School" for the moral education of its members. The rules of individual conduct include and define the basis of fraternal organizations and there leave it. All

men are Brothers, and the Golden Rule is the basis of association. Every man is responsible for his own conduct and character.

To impress this great truth upon the candidate and aid him in its exemplification is the core, the very Genius of Freemasonry. These are plain, simple truths readily apprehended.

To liberate individual man from the bondage of ignorance, superstition and fear—within and without; to enable him to recognize the fact that he is essentially a spiritual being; and to inculcate those moral principles that guide conduct, build character and insure continual progress and higher evolution—this is the whole lesson of the Lodge, and the meaning of Masonry. This is the meaning of Hiram Abif, the Master who knew the secret, and having himself mastered and overcome, placed the designs—the teaching, the instruction—on the Trestleboard.

When the candidate is raised he is given a substitute [not a "symbol"] to show that only *dramatically* has he *rehearsed* a part and that he is *not yet a real Master*. He must, himself, achieve and overcome. "Future generations" [to *generate* is to *create*] may discover, or achieve, or re-cover the real secret.

Only he who by personal effort masters and overcomes shall know the real secret. The Master's Word and the designs on the trestleboard were the symbols of the Master's achievement. They were, for the time, lost; and the craft, or workmen were left in confusion by the death of Hiram, though it is evident that Solomon and Hiram of Tyre *still possessed* them. This shows that they could be given or communicated only in a definite way, or under certain conditions.

It can readily be seen that an association or community of individuals, thus trained and educated, would differ essentially from all others, and so realize the Ideal State, the "Great Republic".

Each would be a free man, free to pursue the highest aims and ideals for his own progress and higher evolution. He would recognize his essential spiritual nature as his guiding Light within. This we call "Conscience".

He would recognize God as the Universal Spiritual Intelligence "in all, through all and over all", "in whom we live and move and have our being", as the source and Father of his own being.

He would realize the Fraternity of all men as sons of the one Father; and in thus seeking his own elevation and happiness he would endeavor to assist all others along the same lines, toward the same goal; thus exemplifying the ethical principle that, whatever we do to the injury of others injures and degrades ourselves worst of all; and what we do for the glory of *others* most glorifies *us*.

Individuals so educated and trained by conscious choice and deliberate and persistent personal effort and, starting with high ideals, would acquire the habit of self-control, exercise rational choice and recognize personal responsibility. They would not be dominated from without but voluntarily control themselves from within. This is the symbolism of the cable-tow from first to last, where all outer constraint yields to voluntary inward self-restraint.

For *millenniums* the Great Masters, the Illuminati, who have "gone the way before", and themselves achieved this self-conquest, have been doing their utmost, "without the hope of fee or reward", to educate and enlighten individuals so that they might constitute such an Ideal State for the mutual good and happiness of all.

Here lies the secret of the listening ear. Men have been indifferent, contemptuous, resentful, hostile or murderous, and "would have none of it". They must come of "their own free will and accord", prepared with the listening ear. Otherwise

it would be both useless and dangerous to undertake to instruct them. Read the history of Jesus, of DeMoley and of every other great Light known to history, and see.

Not only are individuals hostile to these great truths but many *Institutions* have been, and are, the most hostile of all; for remember, the individual and social instincts and powers of man are inseparable. And here comes the strangest paradox in the whole history of man.

Individuals who seek deliberately to degrade and exploit other individuals are universally execrated by mankind. If they gave as a reason, or as an excuse, that they were seeking the "greater glory of God" they would be met with scorn and contempt, accused of blasphemy and execrated all the more.

Not so, however, with certain *Institutions* now existing and that have existed since the dawn of human history on this old earth. *These* have been permitted to exploit the name of God, or of Religion, while they have dominated mankind, devastated nations and degraded all within their baleful influence. They have relied upon ignorance, and so have done their utmost to promote and maintain it, in order that with the dogma of *obedience* they might rule mankind through superstition and fear. Please bear in mind the freedom, the education and the enlightenment for which the Great Masters in all ages, and Freemasonry today, stand. Bear in mind also our Declaration of Independence and the foundation of this Republic, with the men who founded it, and the *principles* openly declared and incorporated in the foundation.

It has been openly declared by eminent writers like Sir Albert Pike, that there are no secrets in Freemasonry regarding its Philosophy or its Ethical teaching. Those things only are *secret* that enable one to demonstrate his legitimate right to recognition as a Frater and to share in the benefits of the Lodge. All else is open to the world.

Good men and true, men who stand well among their fellows, are deemed worthy and qualified for admission to the Lodge. This is the *preliminary* "preparation". They are then "clothed" for entrance.

Now comes the very *core* of all that has preceded and that is to follow, and it should be written in letters of gold and illuminated by an arc-light over every Masonic temple. *The candidate is to be obligated to regard certain things as secret and inviolable, and to conform to and abide by the rules of conduct and basis of morals and the general obligations of Masonry.*

Before assuming one obligation as a Mason, however, every candidate is unqualifiedly assured that *no obligation* required of him shall in any way *interfere with the obligation he owes to God, to his country, his neighbor, his family or himself.* Here is recognized the "eminent domain", the right of conscience and of private judgment, *reserved to him forever*, and to be *interpreted solely by himself.*

This assurance ought to emphasize these "reserved rights" as imposing upon every Mason Personal Responsibility and and the rights of Conscience and private judgment.

Here lies the very basis of Individual Freedom and Self-government; not as a Liberty *granted*, but as an *inherited Right* and *inalienable Duty recognized*, and forever reserved and sacred. Masonry holds them reserved and sacred. Read again in this light our National "Declaration of Independence", framed and instituted by Masons.

"*We hold these truths to be self-evident.*" Whenever Pope or Priest or Autocrat pretends to be a friend to this Government, ask him to give unqualified assent to these "self-evident" Truths, then see him hedge and wabble.

In the place of these Truths he places the "Glory of God" [whatever that may mean], or the Glory of "Mother Church", and then proceeds to the dogma of absolute authority and blind,

unquestioning obedience; thus annulling every principle of human liberty, the right of conscience and individual judgment.

It cannot be too often repeated, nor too strongly insisted, that just at this point lies the crux of individual evolution and the whole progress and civilization of man. Here lies the parting of the ways between Liberty and Despotism, between Freedom and Slavery of the human Soul. For a complete statement of this wonderful antithesis, see page 385 of "The Great Psychological Crime".

It was for the express purpose of making clear, emphasizing, promoting and demonstrating this Great Principle, and educating men in conformity therewith, that Freemasonry was instituted amongst men by Masters who had already "gone the way before". They thus demonstrated the validity and beneficence of this great Principle in their own lives and in their evolution to self-mastery.

This is the one great Truth [after the recognition of the spiritual nature of man as a great Light] around which the whole ritual, symbols and ceremony of the Lodge cluster, like molecules around a nucleus in forming a perfect crystal.

The conscientious and intelligent Mason who clearly apprehends these great truths, who acts upon them and weaves them into the fabric of his life, can never be in doubt or uncertainty as to the real purpose and meaning of either Masonry or his own life. He may literally "read as he runs". Both Masonry and his own life will thereafter be to him an open book.

Now at this point comes the "Great Work" so designated, and explained in all ages by the real Initiates, Illuminati, or Masters of Mankind.

The Great Work consists in utilizing and demonstrating these "self-evident truths"; in living them, and in passing them on in the manner in which they have been received. It is impossible to pass them on in their full significance in any

other way. This is the meaning of the listening ear, the instructive tongue and the faithful breast. This is the "*preparation*" so often referred to and symbolized in so many ways.

So we have the *Great Light* in Masonry, viz., the essential Spiritual Nature of Man. The *Great Truth* in Masonry, viz., the Freedom of Choice, necessity of Self-Control and Personal Responsibility, expressed as – "*by being a man*", [and not a slave].

Then comes the *Great Work* of utilizing these great principles and building Character, symbolized everywhere in the ritual as the "*Building of the Temple*".

There is no other Institution or organization known to man that so embodies, defines, illustrates, symbolizes and diffuses these great *Constructive* principles of human life and in individual evolution.

Masonry stands for these and these alone. It has provided for their preservation and use *without change*. Every candidate is obligated not to *attempt* to change them.

They are the result of the progress of man from the dawn of human history and they condense and epitomize the wisdom of the ages.

For illustration and demonstration, read carefully the fourth Chapter of "*The Great Work*", designated as "The Lineal Key", and learn from this the *Philosophy of History* from the beginning of Time, the rise and fall of Empires, no less than the elevation or degradation of individuals. No such exact measure of values can elsewhere be found. It is this, and this alone that sets man free. This is the meaning of Freemasonry; *Free* to build the Temple of the human Soul—individual Character—without outside interference.

In direct and definite opposition to all this, at every point, stand Popery. Cardinals, [the large majority of whom are Italians], elect a Pope. They use him very largely as a figure-

head, but to establish his authority among men they designate him as "God's Vicegerent". The prime motive is then "for the glory of God", viz: the *Vicegerent.* This end is said to justify all means; and hence to question any act or policy even of oppression, is held to be "blasphemy" against God—that is, the Pope.

Appeal is thus made to the masses. The Pope, standing in the place of God, is "*Infallible*". Blind, unquestioning *obedience,* annulling all personal choice, or right of conscience and private judgment, is enforced by the fear of "excommunication" here, and the tortures of hell hereafter; the Pope claiming the power to "bind or loose on earth or in heaven".

This binds the postulants of the church, through ignorance, superstition and fear, to *blind obedience.* Penance is then instituted as a stupendous system of collecting tribute through fear.

Widows and orphans are robbed of their last penny for *penance* to relieve the souls of the departed from the pains and penalties of purgatory and save them from a deeper hell.

From this source very largely the revenues and resources of the Catholic Church constitute it the wealthiest Institution known on earth today. This might seem to be enough, but it is not even so much as a fair beginning. It is only the "ways and means". To protect, preserve and perpetuate this institution it is necessary to keep the people in ignorance of these great truths for which Masonry stands, and which our Declaration of Independence proclaims as "self-evident".

To accomplish this they must begin with the children, and this [which has well been named "organized ignorance"] they call "*Religious Education*". They begin by anathematizing our Free Schools as "Godless", in that they fail to deify the Pope. To meet this condition they are at the present moment, night and day, rushing the building of Parochial

Schools in order to educate the children of all good Catholics in this "organized ignorance"; and they are planning to demand of the state a division of the school fund to support these church schools at the expense of non-Catholics.

In Cincinnati today these church schools have 22,000 pupils while the Free Public Schools have 43,000. This might again seem deplorable enough, but it is not all.

Parents who ignore the Parochial Schools and send their children to the Public Schools, are threatened with *excommunication.* But where the parents are wealthy and persist in disobedience, it is invariably overlooked, through fear of the Church that it could not enforce its demands and of the example this would set for the independence of others less wealthy.

The ground seems now fairly well covered, and the "wheel of Ixion" secure. But the Church is still unsatisfied. The church laws of marriage, and its dogma against divorce, [except for the rich, by "special clemency" and for a *sufficient consideration*] make it the first duty of married people to beget children. Numbers are insisted on, quality utterly ignored and poverty and destitution no excuse.

This helps Catholics to outnumber all others, for the Glory of Mother Church; that is, as political assets or prospective voters. With this multiplication of recruits at home and the immigration of the ignorant hordes of Europe from abroad our population is being increased by over a million a year.

Arch-Bishop Ireland, chaplain of our Grand Army of the Republic, as we facetiously call it, echoes the Pope's dogmatic injunction to "*make America Catholic*". Another decade or two, with the present supineness and indifference of the average American Citizen, and there will be no doubt as to the "Truths to be self-evident". That beneficent Declaration will be in tatters and under foot.

And where will Freemasonry be then? Benign prophet,

I will answer from History. Just where the builders of the wisdom and civilization of Egypt were when Egyptian Paganism usurped their place—*retired*—'till some wiser "future generation", recovered the "Lost Word" of Civilization and Progress.

In the "Lineal Key" of "*The Great Work*" and in the section "to Masons" in "*The Great Psychological Crime*"—referred to, Popery is shown to be a complete reinstitution of Egyptian Paganism.

If we should read all this in some newly discovered records of Ancient Gobi or the lost Atlantis, we would be amazed at the ignorance and folly of man, and in our complaisant pride of intelligence and boasted civilization remark—"They invoked and deserved their fate."

Ah, my Brothers, Masonry is no joke and no farce,—make of it what you will. It is the Wisdom of the Ages, discovered, tested, demonstrated, preserved and put forth by the Masters of Wisdom of all time. In the face of the activities and progress of Popery, an effort is now being made by the Great Masters, as not before for thousands of years, to induce every true Mason to discern the signs of the times, the real meaning and Living Truths of Freemasonry, as the only Institution known to man, possessed of the Royal Secret, competent to challenge at every point this "menace to civilization" and stay her progress in America.

With the public press everywhere "muzzled", with our Free Schools well undermined by Catholic School-Boards, and Catholic teachers; with the children of Rome by hundreds in Army and Navy, in U. S. Postoffices and in every department of our government; with often as high as 75 per cent of Catholic teachers in our free schools, under obedience to Rome; with an army of Jesuits operating as secret spies everywhere; and with Teddy, the Lion Hunter, helping them with his slogan of "Race Suicide", one is led to inquire, where will it all end?

Surely "there is a tide in the affairs of men" and he who ventures without chart or compass can hardly be sure of his landing. But he who, possessing both chart and compass, sleeps at the wheel and lets his ship drift, will soon or late find the rocks.

There is but one remedy for this critical condition now existing and that is Publicity, Education and Enlightenment.

Here lies the Great Opportunity of every Free-Mason.

If Masonry is merely a variety show or a bunch of riddles, no wonder it grows tiresome and Masons indifferent after a few exhibitions, except when a banquet is on the program.

But if Masonry embodies the condensed wisdom of all ages, the noblest achievements of the intellectual and moral giants of all times, then it has indeed a mission and the noblest and most beneficent that can be imagined by man.

This mission is the real Work of the Lodge. First, to educate its own members. Second: To induce every member to take due notice and understand the real meaning and purpose of the Work. Third: To study carefully the signs of the times in order to understand the real issues of the day, and all that the great enemy of freedom is seeking to accomplish here in America.

Masonry, as an Institution, should never enter politics; but every true Mason, as a Man, should stand as a beacon light for Liberty, Enlightenment and Progress. His Masonic education should give him everywhere influence as a man.

Suppose every one of the 2,000,000 Masons in America should follow the pathway of Masonic principles as I have tried to outline it; wakeful; took notice; became well posted; and then *acted* accordingly; what would happen? In a single decade they could do what 30,000 Masons among 40,000,000 people have done for France, according to Catholic admissions, viz., loosen the hold of this Italian Pope and College of Italian Cardinals now slowly strangling the life of the Nation.

Would this not be good work and fit for inspection?

As there is a superficial side of Masonry, turned into a Vaudeville Show in the Shrine, so is there a still deeper and more sublime body of knowledge which Sir Albert Pike, whom we all honor, often declared it was never intended the average, careless and indifferent Mason should know.

These deeper secrets pertain to the capacities and powers of the human soul.

There is no mystification or occultism about it. They are matters of profound and exact science. They are all embodied and symbolized in the work of the Lodge, placed there by "those who know", demonstrated and preserved for ages; transmitted generation after generation by the instructive tongue, to the listening ear and safely recorded in the faithful breast.

He who imagines that these oft-repeated phrases are a mere play upon words and fine dramatic utterances, would better think again, and then read "*The Great Work*", written by a brother Mason. If he does not then awake and desire to know more he is surely ready to become a camel driver and explore the burning sands. Nay, even there he will find the scarab or sacred Beetle, or perhaps uncover a swastica or winged globe, and the same old problem of Immortality will again stare him in the face, while the old Pyramid stands after twenty millenniums, and the Sphinx and the Zodiac hold converse with the constellations.

Of all the treasures of man, Knowledge, Wisdom and Understanding constitute the triple Jeweled Crown.

This is the lawful heritage of every true Mason and he may possess it and wear it if he will, or he may cast it in the rubbish of the temple if he prefer. But let him not forget that the day the enemy fulfil their openly declared purpose to "make America Catholic", that day is sounded the death knell of Freemasonry and every principle for which it stands today in this country.

Catholics Quoted to Prove the Case

LEST some of those who have not followed the subject carefully, may feel that we are not entirely free from prejudice, we desire to present for their consideration the attitude and position of Roman Catholicism in its own words.

To that end, and to prove our own position beyond question, we call the attention of our readers to the following extracts from recent authoritative Catholic utterances.

Is a "Good" Catholic a Loyal Citizen?

In "*The Church Bulletin*" [Catholic], for June, 1910, the following question is asked and answered: "*In case Papal and American laws conflict, which would Catholics obey?*"

Here is the answer of the Church, from its own *Bulletin*. In this case, therefore, the Church cannot set up the defense of "misquotation" nor prove an *alibi*.

"*Answer.* —Papal laws may be divided into three categories: 1. Those that declare or explain the law of God; 2. Those that deal with purely secular matters; 3. Those that are concerned with the dim, hazy borderland which lies between Church and State.

"In a state of conflict between Papal and American law, the obedience of a Catholic would be determined by the issue involved.

"Let us take a case under the first category. We premise that the Pope, as Vicar of Christ and Head of the Church, promulgates a law as binding on the conscience of the faithful

with the authority of Divine law. We suppose likewise the American Government passes a law in open and clear conflict with the decree of the Holy See.

"The Catholic, in this instance, must say with Peter and the Apostles: '*We ought to obey God rather than man*'."

In this instance "*to obey God*" means merely "*to obey the Church*".

The law of the Church and that of the State on the subject of Marriage are cited as an illustration. They are in direct conflict. In all such instances the *Bulletin* holds that a Catholic is irrevocably bound to disregard the law of the State or Nation and obey the law of the Church.

Does not this prove that a "good" Catholic, namely, a *Roman* Catholic—that is, a Catholic who acknowledges allegiance to a foreign prince, potentate, or power, such as the Pope of Rome—cannot be a loyal *American* citizen—only part of the time.

The same principle was followed in France recently when the clerics refused to obey the authority of the Government, and obeyed the order of Pius X, a foreign sovereign power.

The result has answered the question for every loyal Frenchman. He knows from actual experience that no Catholic who acknowledges allegiance to the "Holy See" can be a loyal citizen of France. The same is just as true of America and every other Nation.

And yet, these are the men—*Roman* Catholics—who revile the name of Freemasonry because they say Freemasons are *not loyal American citizens*. And that is what they are teaching the youth of our country in the Catholic press, and in their Parochial Schools which they are asking the Government to support.

Priestly Presumption. Can You Beat This?

The following is part of a sermon preached by Father Martin M. Gregory, a Roman Catholic priest, in one of the Catholic Churches of Chicago recently, and reported in the *Chicago Inter-Ocean*. The subject of the sermon was "*The Priesthood of Christ*".

"The priest of today, rightly ordained in the church, is as truly a priest as were the apostles or even Christ himself. In his elevation to the sacerdotal order the priest receives a spiritual character and he participates in the divine power of our Savior. He is not merely like Aaron and Melchizedek, he is like Christ himself. He is another Christ. He not merely represents Christ; he is one with Him. Christ is in him by the divine power he has received in ordination and through the mystic words of consecration he really and truly offers up to God his own Divine Son, our Lord and Savior, Jesus Christ.

"*I cannot exaggerate the power and dignity of the priest of God. His power is greater than that of an angel. His dignity is greater than that of Mary, the queen of angels. At the altar his power is not inferior to that of God Himself.* In the most adorable sacrifice of the mass the priest in taking bread and wine and pronouncing the several words of consecration draws aside the veil of heaven and calls Christ down upon our altar. *At the voice of the priest the substances of bread and wine are immediately changed into the body and blood of Christ.* No power of man is equal to this sublime action. It must be the power of God.

"*Besides the sacrificial power which the priest receives there is also given him, in his ordination, the power to forgive sins.* These are the words of Christ:

" 'Receive ye the Holy Ghost. Whose sins you shall forgive shall be forgiven them.'

"This power of forgiving sins he shares with Christ himself, so that if Christ were to descend upon earth and hear confessions in one confessional, while the priest would in another, the penitents in both cases would be forgiven in the same degree.

"Behold, then, the power and dignity of the priest! What can we find in this world comparable to it? St. Ignatius calls it 'the apex of dignities.' 'The Sacerdotal dignity surpasses the dignity of the angels,' says St. Gregory. St. Ephraim tells us that the gift of the sacerdotal dignity surpasses all understanding. The dignity of the priesthood is a mystery and we cannot form a just conception of it. It suffices that we attend to the words of Christ when he says: 'He that heareth you heareth Me, and he that despiseth you despiseth Me.' "

"Nationalities must be subordinated to religion, and we *must learn that we are Catholics first and citizens next.*

"God is above man, and *the Church is above the State.*"

———Bishop Gilman, of Cleveland, O.

"There you have the Roman Catholic doctrine. *It is at* deadly war with republican institutions, for we say in our fundamental law that the Church shall have nothing to do with the State. They must forever be kept separate.

"Roman Catholicism contends that they must not only come together, but that the relation between them must be that of master and servant. What the Catholics are aiming to do is to give us Presidents and Cabinets that will look to Rome for orders.

"In case there should be a conflict between the law of our land and the laws of the Church, the Catholic must obey his Church. Here is a clause from their Canon law: 'No oaths are to be kept if they are against the interests of the Church.' "

——Watson.

OUR CREED

"Who asks not, the chambers are darkened
Where his soul sits in silence alone.
Who gives not, his soul never hearkened
To the love call of zone unto zone.
Who prays not, exists, but he lives not,
A blot and a discord is he.
Who asks not, receives not and gives not,
Were better drowned in the sea.
Ah, the asking, receiving and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive and to give."

Haste Not. Rest Not.

Without haste! Without rest!
Bind the motto to thy breast;
Bear it with thee on a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb!

Haste not! Let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well, and know the right.
Onward, then, with all thy might;
Haste not! Years cannot atone
For one reckless action done.

Rest Not! Life is sweeping by,
Go and dare before you die;
Something mighty and sublime
Leave behind to conquer time!
Glorious 'tis to live for aye
When these forms have passed away.

Haste not! Rest not! Calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not! Rest not! Conflicts past,
God shall crown thy work at last.

———Goethe.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. II **September-October 1910** **No. III**

My Answered Prayer.

T. W. A.

"*As ye ask and as ye give, so shall ye receive.*"
——"*Brochure on Prayer*".

I pray for light; more, more; my Spirit craves more light.
My limitations hem me in, 'tis dark. The night
Brings near to me another soul sadder than I.
I take his hands and whisper "Hope", then bye and bye
The day breaks and divinest Truth illumes my sight.

I ask for knowledge and for power; I would be wise
That I might benefit the world. My watchful eyes
See those around me steeped in sinful, foolish ways;
I stoop to teach them Wisdom, and the golden rays
Of Knowledge, Wisdom, Power, come to me from the skies.

And it is ever thus. I ask for help, then find
Some other soul in deep distress whose wounds I bind
With loving balm and comradeship and lo! my prayer
Is answered, and I find it double joy to share
With others, all the joy that comes to my own mind.

The Slaughter of an Hypothesis

With an Introduction by the T.K.



BACK IN 1902, the *Chicago Sunday Record-Herald* published a specially prepared series of articles by Thomson Jay Hudson, author of "*The Law of Psychic Phenomena*". These articles appeared from week to week, covering a period of some months. They were devoted to the general subject of Psychic Phenomena, and covered a wide range of interesting subject matter. They were presented in Mr. Hudson's fascinating style and charming diction which seldom failed to carry conviction to the minds of his readers. They were widely read and created unusual interest in all sections of the United States.

During this time many letters came to us from readers of Mr. Hudson's articles, asking many questions concerning his remarkable statements and clever arguments, most of which had reference to his—at that time newly published book —"The *Law of Psychic Phenomena*".

Those who are familiar with his writings will recall the fact that his alleged or assumed "Law" of Psychic Phenomena, was, in truth, but an *hypothesis* wherein he had wrought out a clever and interesting *supposition* [not a fact]—that each individual has *two minds*—one of which he named the "objective" and the other the "subjective".

Out of this hypothesis of a *double mind* he accounted—to his apparent satisfaction—for pretty much all the psychic phenomena known—without acknowledging the agency of outside intelligences—especially spiritual beings.

In response to urgent questions from various sources, Florence Huntley wrote an article for the same paper, analyzing

Mr. Hudson's hypothesis and, in her keen and critical application of the simple principles of logic, showed that the hypothesis is so fatally defective and self-contradictory as to be of absolutely no scientific value whatsoever.

Mr. Hudson's friends and admirers were deeply disappointed that he offered no reply whatever; but by his silence virtually confessed that his "working hypothesis" was without value in either science or logic. In as much as Hudson's "*Law of Psychic Phenomena*" is still regarded by a good many students and thinkers as a work of authoritative value, we feel certain the readers of *Life and Action* will appreciate the method of its artistic dissection by Florence Huntley in her reproduced article, which is as follows:

FINDS THEORY OF DR. HUDSON PURE SOPHISTRY.

Florence Huntley Arraigns the Hypothesis on Which Noted Author Bases his "Law of Psychic Phenomena."

By *Florence Huntley.*

In recent issues of the *Record-Herald*, Thomson Jay Hudson, Ph. D., LL.D., [author of "*The Law of Psychic Phenomena*"], has written at some length on the general subject of "Spiritism".

His evident purpose is to show by the process of inductive reasoning that the phenomena [commonly known and designated as "mediumistic" or "spiritualistic"], do not constitute valid evidence that spirits of the dead communicate with the living through mediums.

Those who are already familiar with his writings will quickly observe that he bases his entire argument upon the hypothesis set forth in his work entitled "*The Law of Psychic Phenomena*".

This being true, it will be seen at a glance that the value of his conclusions concerning the meaning of mediumistic

phenomena depends entirely upon the validity of his original hypothesis. If it should come to be known as a fact that his "working hypothesis" is so illogical and self-contradictory as wholly to destroy its scientific value, then it follows with axiomatic certainty that all his arguments based thereon fall to the ground and become utterly valueless.

Can it be possible that Mr. Hudson has made so fatal a blunder in a work of such pretensions? Let us see.

Summary of Hypothesis.

Mr. Hudson's "working hypothesis", stated by himself in his work above referred to, is as follows—namely:

1. "Man has two minds—for convenience I shall designate the one as the objective mind and the other as the subjective mind." [Page 26].

2. "The objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul." [Page 30].

3. "The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic." [Page 32].

4. "The subjective mind is incapable of inductive reasoning." [Page 26].

5. "The objective mind is not controllable, against reason, positive knowledge or the evidence of his senses, by the suggestion of another." [Page 30].

6. "The subjective mind is constantly amenable to control by suggestion." [Page 26].

7. "The subjective mind of an individual is as amenable to the control of *his own* objective mind as to the objective

mind of another." [Page 31].

8. "The subjective mind exercises complete control over the functions and sensations of the body." [Page 199].

Overthrows Foundation.

As the foregoing hypothesis constitutes the substantial basis of all Mr. Hudson's argument against the value of mediumistic evidence, it is of the most vital importance to all his conclusions upon that subject. Not only this, if it shall be shown that this hypothesis upon which he postulates his "*Law of Psychic Phenomena*" is illogical, irrational, self-contradictory and unscientific, then all that splendid argumentative development is without foundation, and his "law" is no law at all.

An examination of his working formula, or hypothesis, presents, among others, the following curious and most interesting results, viz:

1. [a] The objective mind is a function of the body. That is, it is a function of the brain. [See proposition 2, of the hypothesis].

[b] The subjective mind exercises complete control over the functions of the body. It therefore controls the objective mind. [See proposition 8 of hypothesis.]

[c] The subjective mind is constantly amenable to control by suggestion of the objective mind. The objective mind therefore controls the subjective mind. [See proposition 7 of hypothesis.]

That is to say, the subjective mind exercises complete control over the objective mind [which is only a function of the body], and at the same time is constantly amenable to control by suggestions of the objective mind.

In other words, the subjective mind controls a function of the body and is controlled by that function at the same time.

Reduced to its simplest expression, this means that the subjective mind constantly controls the objective mind, and is itself at the same time constantly controlled by the objective mind.

And so, according to Mr. Hudson's logic, the subjective mind controls the objective mind, and the objective mind controls the subjective mind. And there you are. It is now in order to inquire which mind is in control. This would strongly suggest that Mr. Hudson's hypothesis upon which he based "*The Law of Psychic Phenomena*" is in grave need of repairs.

2. If the objective mind controls the subjective mind, and is in turn controlled by the subjective mind, then it follows that the *objective* mind controls *itself* by controlling the subjective mind which controls it.

3. Also, if the subjective mind controls the objective mind and the objective mind in turn controls the subjective mind, then it follows that the *subjective* mind controls *itself* by controlling the objective mind which controls it.

4. This only means that the objective mind controls itself and the subjective mind controls itself.

Some Terse Questions.

This last proposition seems perfectly reasonable. But if it be true that each of these two minds controls itself, how is it possible for each to be controlled by the other?

On the other hand, if each is controlled by the other, how is it possible for it to control itself?

It is easy to understand how a snake might swallow a frog if the snake were large enough and the frog were small enough. It is also possible to understand that a very large frog might swallow a very small snake. But human reason pauses at the proposition that a snake and a frog may swallow each other at the same time. It is just possible that a "working

hypothesis" might be constructed which would *compel* them to do so, but if so, such an hypothesis would, in science, be thereby proved false and unscientific.

It must therefore be clear that Mr. Hudson's working hypothesis, which delegates to each of the two minds complete control over the other, is false. It is therefore unscientific. It is therefore without value.

It follows that all his arguments concerning the subject of mediumship, based upon this "working hypothesis", are sophistries, pure and simple. It follows with equal certainty that his entire work entitled "*The Law of Psychic Phenomena*" is without foundation or scientific value.

But this is only the beginning. There are many other equally absurd and illogical results which follow from the sophistries involved in his original "working hypothesis" which cannot be covered in this article".

—From the *Sunday Record-Herald, July* 13, 1902.

When two rational beings think alike they are alike. They are already indissolubly bound. To think alike is to live, aspire, feel and act upon the same general principles. This is fellowship which guarantees permanent understanding, establishes confidence, fixes faith, and banishes solitude. This is the union which wipes out the numberal "1" and absorbs the personal pronoun "I". This is the relation in which man and woman may aspire and work and accomplish. This is the alliance which means health, progress and happiness.

——Harmonics of Evolution.

Why Active Church Workers Cannot Represent The Great School

IT is a subject of the most profound interest and gratification to note the already large and ever-increasing number of ministers of the various churches who are reading the books of the Harmonic Series and expressing their sympathetic interest in the Great School and Work in this country.

Every little while comes an application from a minister, asking for admittance as a regular Student into the formulated Work and Instruction of the School.

These applications call for a careful explanation of the position of the School and its purposes.

The following letter is in response to an application from an active Minister of the Methodist Episcopal Church, for admittance as a regular Student of the School.

It is of such a general character that it would serve equally well as an answer to an application from an actively engaged Minister of any other Church or School, and for this reason is published as general information to all who may be interested in knowing the facts.

Dear Friend:--

Your courteous and valued, as well as most interesting letter was duly received, and commands my earliest attention. Let me thank you for the thoughtful and valued data and information you were so kind as to give me, and especially for the confidence your letter implies.

Without equivocation, or mental reservation, let me say at the beginning of this response that I am deeply gratified

to know of your interest in the Work of the Great School in this country, and that it would give me the most sincere and real pleasure if I could be of help to you in your researches along these lines of interesting inquiry.

But a deep sense of my responsibility to you personally, to the School, the Work, and all the interests involved, impels me to tell you frankly that there are, at present and under existing conditions and circumstances, difficulties which seem to me to be insurmountable.

I have no doubt it will be a matter of surprise and even wonderment to you to learn that one of the chief difficulties, as it appears to me, is in the fact that you are a Minister. You might readily and naturally suppose that your profession would fit you especially for a work of this nature; and so it might under ordinary conditions; but I trust I may be able to clear up the mystery by the following explanation and elucidation of the present position of the School and the difficulties under which it is laboring.

1. At the present time our working corps of instructors is not sufficient in numbers to give instruction to all who apply; and from the present ratio of increase in the numbers of applicants it is likely to be several years before we can equip enough instructors to care for all who apply and can prove their right to be admitted as students.

2. In the meantime, inasmuch as we *cannot* instruct *all* who apply, we are compelled to elect from those who apply which ones we will accept and which to reject, until such time as we can educate a much larger corps of instructors than we have at present.

3. In the midst of this dilemma there is but one alternative, namely, to do the thing that will mean most to the interests of the Work; and that is the thing that will most rapidly increase our corps of instructors until we have a sufficient

number of qualified instructors to care for all the "worthy and well qualified" students who apply.

4. To that end we are, at present, admitting to studentship *only* those who possess the qualifications—and also are in position—to become *instructors with us* and to help us in the enormous task of passing on this knowledge as Teachers and Ministers of *this* School and Cause, and in *their* name.

From the foregoing I trust you will be able to discover the particular basis upon which our "*doctrine of election*" would exclude you, under present existing circumstances and conditions.

1. You are already an accredited "Instructor" in your own Church and School of Religious Teaching.

2. You are therefore not in position to become an Instructor in *this* School. The law of consistency would forbid. For I am sure you will agree with me in the conviction that no man can consistently represent two different and differing Schools of Spiritual wisdom at the same time—especially in the vitally important capacity of Teacher or Minister.

The foregoing covers the situation as it is today, and I trust my explanation is sufficiently lucid to make clear the fact that at the *present time*, and under *existing conditions*, I could not, in justice to the interests involved, open the door of instruction to you.

But what of the future? Suppose the time should come—as we hope it will—when we shall have a sufficient number of Instructors to care for all the applicants who come [and can qualify], what then?

This raises other questions that are vital to the interests of *this School and Work*.

For instance: You are now an accredited Teacher and Minister of the Methodist Episcopal Church. You are actively engaged in the work of *that* Church, and I presume are re-

ceiving a salary for your time, labor and services therein. So long as you occupy that relation, no doubt you feel yourself solemnly obligated to give your time, perform the labor and render the services for which you are paid; and in this you are entirely right.

I can readily understand, therefore, that in applying to this School for its instruction you have had in mind the laudable purpose of gaining a knowledge that would make of you a better Teacher and Minister, and enable you to render a better service to your Church and parishioners. In fact, you seem to indicate as much in the closing paragraph of your good letter. And in this I commend you most heartily.

Nevertheless, I can readily appreciate the fact that in so doing you may, perchance, have overlooked some considerations which only one in my position would be able fully to understand or have in mind even.

For this reason I feel sure that you will follow me with sympathetic interest through the following explanation which I will condense as far as I can do so in justice to the subject.

1. The Great School is engaged, at this time, in the establishment of a definite work in this country, and in carrying forward a definite and specific movement with this as a center of radiation.

2. In order that its energies may not be scattered and its scientific knowledge and methods sophisticated and exploited and appropriated by other already established movements, and its identity and much of its force and value thereby lost or dissipated through dissociation, the Great School is endeavoring to establish and carry forward its own Work in *its own name.*

3. To do this it is definitely and specially instructing and equipping *its own* Teachers and "Ministers" to go out and work in the world as *its* "accredited representatives" and *in*

its name to serve mankind and deliver *its* message.

4. All its instruction is a *gift* to those who receive it, and *because* of this fact the School feels that it has the moral right to expect—and it *does* so expect of every student that it educates, that he will, if possible, qualify as one of *its* accredited representatives to pass on *its* knowledge to others *in its name.*

No man in your position could do this and at the same time fulfil his duties and obligations to his Church, for two reasons:

First: Because you are a Methodist Minister, employed in the definite task of teaching and preaching "Methodism"; and you are receiving a salary from that Church as a material consideration for your services — and to enable you to devote all your time, thought, energy and personal effort to spreading the doctrines, the teachings and findings of *that* School and carrying the message of Truth among men in the *name* of that Church and as its accredited representative. Any time and effort spent by you in teaching and preaching in the interests of the Great School—or any o*ther* School, for that matter—would constitute a breach of your contract with the Methodist Church. If not literally and legally a breach of contract, it would certainly constitute a breach of the *implied* agreement and *moral obligation* on your part to devote your undivided time, thought and effort to the interests of your *own* Church and *its* Cause and vital interests.

Second: Because it is one of the seemingly established principles or conditions of Nature that no man can successfully serve or represent *two* vitally and fundamentally different and differing Spiritual Movements at the same time. I believe this will be so apparent to you that the simple statement of the principle alone will be sufficient to establish its truth.

But now let us suppose, or assume, that the Great School, [after having made to you a Gift of its instruction, covering

from four to six years of the time, thought, consideration and personal effort of one or more of its accredited representatives and Instructors], should recognize your embarrassing position as a result of your effort to represent two different movements, and should release you from all obligation to it,— what then? You would then be free to devote all your time and energies to your own Church and Cause.

In this event you are at once brought face to face with the problem of how and in what manner you would make use of the knowledge of *this* School and Work as a Methodist Minister in a Methodist Church among converts to Methodism.

1. Would you have the courage to take the books of the "Harmonic Series" — the text works of this School into your Church and pulpit, preach openly from them,recommend them to your congregation for reading and study, and frankly acknowledge the Great School as the source of your knowledge?

2. Or, would you disguise it, dress it up in handsome Methodist clothes, and from your pulpit introduce it to your people as "Modern Methodism"?

Obviously, the first of these two methods would be the *honest* one; and yet, if you followed it, there can be little doubt that the conventionalism of your Church would soon be offended; you would be accused of "Active and pernicious Modernism", would find yourself on the defensive among your own people, and would soon lose your standing and influence as a *Methodist Minister.* This has already been tried, and with these same results — in another Church.

On the other hand, if you cooked it, seasoned it, dressed it and served it to your people in disguise, as good "Methodism", you might thus be of some help to a number of individual members of your Church—but you would do so at the expense and to the positive detriment of *this* School and Work. Why?

Because you thus appropriate its work and its findings, and by giving them another label you destroy their authoritative character and value. This, you will admit, would not be a desirable result from the standpoint of *this* School.

And now, let us suppose that instead of this, and as a final alternative, you should become so deeply impressed with the Science, the Philosophy and the findings of the Great School, that your Conscience would no longer allow you to remain in the active ministry of your Church. What then?

1. You would find yourself out of the ministry.
2. You would find yourself out of your Church.
3. You would find yourself out of employment.
4. You would find yourself without a salary or income.

And even if you turned to the Great School, and offered to become one of its active Teachers or "Ministers", this could not supply your material needs, nor give you a material income or salary for your services. Why?

Because its knowledge and instructions are all a *Gift*, and must ever remain so. No man is permitted to sell his knowledge by receiving pay for any instruction he is authorized to give to any student in this School. In other words, no Teacher nor "Minister" in this School is permitted to sell his services to his students nor make merchandise of his personal instructions.

For the foregoing reasons—among others—it is always with a deep sense of reluctance that I consider the application from any actively employed Minister of any Church, more especially if he is in any sense dependent upon his profession for his material income or support. The chances are:

1. That his studies in this School will awaken in him the spirit of unrest and dissatisfaction with his Church work, and the desire to withdraw from it.

2. That he will desire to enter upon the Work of this School.

But inasmuch as his work in this School must be a "Gift"—"Without money and without price"—you can see at a glance the embarrassing dilemma into which this would lead him. It would also embarrass me, because I have nothing to offer him that would afford him an income sufficient to support him.

I trust I have now made clear the reasons why I do not feel myself at liberty to encourage you in the future, so long as your position in the Church is one of material dependence in any sense. If you were financially independent, this phase of the situation would not mean quite so much for it would very likely adjust itself in the course of time.

I want you to know, however, that I appreciate most deeply your interest in this School and Work; and your Masonic status especially pleases me, and impels me to hope that you may be able in that field to supplement this School in its effort to serve humanity. Our work is, in that field at least, sympathetic, and I trust may be mutually helpful.

Assuring you of my friendship and good will, and thanking you again for your interesting and valued letter, I remain, with best of good wishes,

Your Friend and Brother,
TK.

"If the day looks kinder gloomy
An' your chances kinder slim,
If the situation's puzzlin'
An' the prospects awful grim,
An' perplexities keep pressin'
Till all hope is nearly gone;
Jus' bristle up an' grit y'r teeth,
An' keep on keepin' on."

—The Banner Builder.

Technical Work not Necessary to Attain Spiritual Vision.

IT IS NOW THIRTEEN YEARS since the publication of *Harmonics of Evolution*—the first text book of the School of Natural Science. With the appearance of that volume there began a stream of correspondence from interested readers which has increased in volume and importance with the passing of the years and with the publication of each succeeding volume. These letters have been carefully preserved and in them and their answers might be found the material for an almost endless number of articles which would be both interesting and instructive to our readers. From time to time it is proposed to publish some of these without names or other information which might lead to the identification of the writers, and it is intended that they shall cover subjects which are of special importance in connection with the Work.

The following letter received soon after the publication of "The Great Work" covers some of the many questions that Volume III has suggested to its readers:

New York City, July 31, 1907.

My dear TK:-

I have studied word for word your book "*The Great Work*" with profound interest. I have tried it by the severest tests that I apply to any book, to see if there is that within me which responds to it. There are really not a dozen books, I think I am safe in saying, that I have the time, or have thought it worth while, to attempt to test in this way, that is, by *living* the book. Your book reaches beyond my depths, but I feel

that there is *sincerity* in it and am greatly drawn toward it.

Somehow I feel that its teaching is not wholly new to me, while much of your nomenclature is in large part new. The ideas seem to me wonderfully familiar; yet I know not when, or where, or from whom, I have seen or heard them. They fit right in with my belief and with my life. Nothing can be truer than your Constructive and Destructive Principles. You make your points wonderfully clear.

I want to know more of your "Technical Work", and would like very much to master it. This seems to me the greatest of all work. Cannot this be mastered by *living the life anywhere*, by a surrender of self to service for others and for the development of the higher soul elements by higher thinking, nobler feeling, by the surrender of self to *Nature*, to *God*? If there is sincerity in the heart are we not working in harmony with Nature? Does not *Nature* then open the door and point the way?

Will you permit me to ask you a few questions which may strike you simply as curious, but they mean more than curiosity?

1. In the superior vision you speak of on page 399, etc., is the *physical* eye of our natural body necessary? That is, could a man who is physically blind develop the vision? I am sure you will say "yes".

2. In your visits to the spiritual planes, in what way do you recognize the intelligences there? How do you prove to your own mind that these intelligences are not the creations of your own subliminal mind, etc.?

3. In leaving your body on earth to visit another on earth, have you ever performed a series of experiments, such as a scientist would require, to prove that this is not a delusion? For example, could you visit me in New York and give me evidence afterwards that you have done so? This experiment is not suggested out of mere curiosity, but to determine that

some subjective faculty or power is not in action.

Permit me again to thank you for the work you have done and are doing.

Cordially and sincerely,

F. K. I.

Answer.

Chicago, August 3, 1907.

My dear Doctor:--

Your courteous and valued letter should have had an immediate response, but for the pressure of work which demanded my constant attention. I presume there are few busier men than myself. If there are any at all of that kind I do not know them.

I should like to write you at length in reply to your several questions and interesting suggestions; but the fact that I have no helper of any kind [not even a stenographer], compels me to crowd things into the fewest words possible.

What you tell me of your reading of Volume III, gratifies me deeply. I trust it has not excited my vanity, but rather stimulated my gratitude. I am indeed grateful to you that in the midst of your very busy life you have found the time and had the inclination to read the book in such careful and critical manner as to be able to pass an intelligent judgment of it on the basis of its real spirit and purpose. I am also gratified to know that you have been impressed with the *sincerity* of the work, however much of it there may be which does not appeal to you from your own view of "physical science".

I have studied your own published works, as far as my limited opportunities have permitted; and as far as I have gone have been impressed with the integrity of your motives and purposes. I know that you are a man of intelligence. I believe you want to know the truth regardless of the relation

it may sustain to your present theories, beliefs, views or convictions.

I have a suspicion that this is the reason why the teachings and findings contained in "*The Great Work*" do not seem new to you, why they appeal to you so strongly, and why you feel yourself drawn to them with such impelling force. From past experiences and a deep study of the subject I am persuaded in my own mind that there is something in the essential nature of Truth that identifies it to the honest searcher in such manner as to remove from it all sense of newness.

Do you not think it possible that by the universal language of impulse we sense the Truth, in a sort of automatic or involuntary manner, as the "established relations" of nature with which the soul is always more or less familiar? As I think back over the past experiences of my own life, with the thought in mind, I cannot recall when any great and vital Truth has come to me in such manner as to impress me with any sense of its newness or unfamiliarity.

Since the book referred to was written I believe it would be well within the figures to say that more than five hundred intelligent people have said to me, in substance, that the book seems to contain little with which they were not already more or less familiar, but which they had never consciously come into contact. Many have said, in effect, that I have only put into definite expression what they already had sensed.

I am pleased and gratified that this is true, for it effectually substantiates one of the important things I have so much desired to make clear to my readers, namely, that I have but echoed truths that are as old as human nature, with which all men *ought* to be familiar, whether they are or not.

I have not sought to establish any claim of originality, save as to my method of expression, which alone is mine, and which alone might justly be said to be original, or new. Be-

cause of these things I think I understand why "the ideas seem wonderfully familiar" to you as well as to many others.

And now, as briefly as may be possible, let me see how far I may be able to answer the specific questions you ask:

1. In the development of the spiritual vision referred to at page 399 of "*The Great Work*", the physical eye of the "natural body"is not necessary. In two different instances where the physical sight was completely destroyed I have enabled the individuals, under careful instructions, to develop perfect spiritual vision. What could be more conclusive evidence than this of the fact that we possess a double material organism — one physical and the other spiritual?

2. This also answers your second question, namely, that one who is totally blind [physically] may, under proper instructions and conditions, develop clear and distinct spiritual sight.

3. In my visits to the spiritual planes, "I am able to recognize and identify the spiritual inhabitants there by the use of my spiritual senses, in a manner closely analogous to the manner in which I am able to recognize and identify the inhabitants of earth by the use of my physical senses. The processes are virtually identical, except that a different set of sensory organs is employed.

4. Your next question is : "How do you prove to your own mind that these intelligences you call '*spiritual*' are not merely the creations of your own subliminal mind?"

My answer is: In precisely the same way I prove to my own mind that physically embodied intelligences are not mere creations of my imagination, or my subliminal mind. That is to say, by oft repeated experiments and experiences, with that definite purpose in mind.

We learn to trust the integrity and reliability of our physical eyes by repeated experiments and the repeated experiences

resulting therefrom. But it so occurs that sometimes our physical eyes are deceived. True, but this fact does not convince us that *all* our experiences are delusional or false. It only teaches us to know that under some *exceptional* conditions the physical eye may be deceived. But by sufficient experimentation, with that purpose in view, it is possible for us upon the physical plane to learn to differentiate between realities and illusions, even when the illusions are most perfect. It is merely a matter of repeated experiment, demonstration and experience.

Most people who call themselves religious have little difficulty in accepting as a "fact of nature" that "there is a natural body and there is a spiritual body". And those of us who have proven the existence of the spiritual body know that its relation to the conscious Soul or Intelligence is closely analogous to that between the physical body and the Soul. It is on the basis of this close analogy that we are able to learn after awhile how to differentiate the real from the illusional.

Does it seem to you that there should, or *could*, be any other method of demonstration? I trust you do not take the position that *all* the experiences of the "subliminal mind" [as you call it] are mere "creations" and therefore illusions. If you concede that *any* of them are real, as I am sure you do, then I have no doubt you would also be able to see that with the necessary amount of scientific experimenting the intelligent individual would learn, in time, to differentiate spiritual realities as well as physical ones. And if this be true, can you think of any way, other than through repeated experiment, by which this could be accomplished? I know of no other way. It is the law of individual unfoldment, from infancy to old age, upon this physical plane, and this law has its perfect correlate upon the spiritual planes.

5. "In leaving the body on earth, to visit another on

earth", I have, indeed, made "a series of experiments such as a scientist would require to prove that this is not a delusion". All this experimental work, however, has been done entirely for the purpose of satisfying myself as to the verity and reliability of my experiences, and not for the purpose of convincing others.

In my anxiety to be of service to the world, I have taken some things for granted relative to the attitude of other people toward subjects of this nature. As a result I have learned some hard lessons in the great university of Experience, which I trust it may not be necessary to repeat during this life.

I have learned from a long and bitter experience, among other things, that there is but one way whereby the conventional "physical scientist" will ever accept the legitimate results of such an experiment—or rather the verity and integrity of such results—and that is by making the experiments himself.

From my years of personal contact with, and work among, these men of science, I have learned that there are a number of so-called "explanations" which the conventional materialist is able to formulate upon the basis of his various "working hypotheses" concerning the human *Mind*, any one of which is more satisfactory to him than is the Truth fully demonstrated.

In this connection I was able to prove to one of the prominent men of this type of scientist, that in the presence of such a scientific "test" and "experiment", he would not trust the integrity of his own senses. I learned from this, and other equally remarkable facts, that any attempt on my part to serve the interests of humanity through the channels of the school of physical science would prove to be not only futile, but time wasted which I might easily turn to better account.

6. You are entirely correct in your understanding of the results of *"Living the Life"*.

Morality, as defined by this School, is the scientific basis of all Constructive Spirituality. The man who *lives the life*, no matter *where* he may be, nor what may be the conditions which surround him, is on the road which leads to "Spiritual Illumination". If he persists, it is but a question of *time* when he will make the demonstration and enjoy the personal experience.

The most important purpose of the "Technical Work" is merely to accelerate the process and hasten the results.

One of the vital purposes of the School in this present effort is to make clear to the world the scientific nature and value of *Morality* and establish the scientific *fact* that there is but one road to the "Land of Liberty and Light" and that is, through the *Living of the Life*.

7. In the foregoing you will find the elements of an answer to your final question. Even the "Technical Work" can be mastered in time through living the life anywhere. You have sensed the process and the principle perfectly. The entire process is merely that of bringing the "Attitude of Soul" into alignment with Nature's Constructive Principle. When that has been accomplished Nature responds and opens the door. The difficult thing, with the large majority of those who are in search of spiritual light, is to realize fully the meaning and vital importance of *Morality*, and that there is absolutely no other way to open the door of spiritual independence than that of full compliance with Nature's unalterable demands.

While I am painfully conscious that a volume could be said in response to any one of your several questions, by way of explanation and elucidation, nevertheless, I trust that what I have said will be sufficient to indicate to you my understanding and appreciation of your own position and assure you of my profound respect for and sympathy with every honest searcher for Truth—in every field and department of Science, whether physical, spiritual or psychical.

I thank you again for the expressions of confidence and good will contained in your letter, and with fraternal greetings and good wishes, believe me,

Cordially and sincerely,

TK.

My Prayer Thread.

I keep in touch with my heavenly home at all times through prayer and communion. Prayer is like a holy, magnetic, spiritual thread that seems attached to me, having the quality of allowing me free action in all things, yet being ever connected to my "home" and "home folks", viz: "The Great Father before whom we are all as but children", and to all the invisible and visible helpers of mankind. So then when my heart is full of joy and peace, I share my happiness with my spiritual kinsfolk. Also when so-called troubles and trials come upon me, my heart vibrates along the magnetic thread with lightning-like rapidity, and peace and consolation flow in on me even in the midst of the storm. I go forth to fight life's battles, and though foes surround and press me hard, I am in touch with unseen battalions that far outnumber all that my foes can bring against me. By prayer I have ever the resources of Heaven and my spiritual friends at my command. Therefore, come all that men call calamities, I am ever ready. Nothing can separate me from the base of my supplies; and I know no calamity in this physical life so great as it would be if my prayer thread were severed and I knew that I never could connect up again. ——T.W.A.

Beyond.

By Ella Wheeler Wilcox.

It seemeth such a little way to me
Across to that strange country—the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think but for our veiled eyes
We should find Heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death set on some well-loved face
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one 'over there';
One more to make the strange Beyond seem fair.

And so for me there is no sting to death,
And so the grave has lost its victory.
It is but crossing —with a bated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

Questions Answered by the TK



UESTION: In seeking further light on the interesting subject of Prayer, I would be pleased to know: *"For whom may we pray?"*

It seems that some of my good friends differ as regards the propriety of praying for "others". They claim that we have no right to do so, as the result may be harmful to the unworthy; also that it would be ineffective upon those who are not in a receptive mood, or condition.

As the Great School has never impressed me with the idea that it desires to abrogate the "Sermon on the Mount", I hold that the gentle admonition of Jesus to his followers, as expressed in Matthew V, 44 and in Luke XXIII, 34, is still valid, and expresses a wholesome rule of conduct on the subject of Prayer. Am I right? ——G. A. Wolter.

Dear Friend Wolter:-

From slightly different angles this same problem has come up among the friends and students a number of times. To my surprise—and also my regret—I learn that some of them seem to have applied the Law of Personal Responsibility in a manner to reflect little credit upon the teachings and findings of the Great School. But this only serves to show how extremely difficult it is to define and state a principle of law in such manner that it cannot be misapplied by those who do not want to obey it.

For illustration: It can be stated truly as a general principle of life and rule of conduct, that the Law of Personal Responsibility obligates every individual [who can] to care for himself in a material sense. I think this is so apparent that very few men of intelligence would question it.

But by eliminating or omitting from the statement the two little words in parenthesis—"who can"—the way is opened for us to evade or avoid a heavy and vital responsibility which rests upon us all.

The omission of those two little words would make it appear obligatory upon *every* individual to care for himself in a material sense, under any and all conditions and circumstances of life, quite regardless of whether he is able to do so or not.

And those who are selfish, mean and unsympathetic, and who do not *want* to help those less fortunate than themselves, who can *not* care for themselves, are sorely tempted to "rub out" those two little words "who can" and thus make the revised statement so read as to relieve them from the personal responsibility to help those who can not help themselves.

For if by any process we could make the law read "every individual", then by the simple rule of logic we could easily prove that we have no *right* to help *anybody*, and that to do so would be a positive wrong, not only to us but to the individual also, in that by helping him we relieve him of his own personal responsibility to "care for himself", and even deprive him of the *opportunity* to do so.

But we all know that this is only sophistry—and the most disingenuous sort of sophistry at that. It would seem so bald and illogical and unreasonable that a mere child could scarcely be deceived by it. And yet, I have been told that there are those among the accredited students of this School who have given expression to precisely this character and line of sophistry.

If this be true, then it is indeed fortunate that the subject has come up for consideration at this time among the students and friends of the Work.

If it were true that every individual, regardless of conditions, is bound by the Law of Personal Responsibility to

care for himself, then the *Law of Service* is entirely abrogated, and the Law of Life becomes the Law of *Supreme Selfishness*.

The Great School holds that the very fundamental purpose of Life is alone conserved by conformance with the Constructive Principle of Nature, the key to which is "*Morality and Service*". But wherein is there room for "*Service*" if we are not permitted to *Serve* those who *need*?

All this is but another illustration of the ease and facility with which we are wont to apply the Law of Personal Responsibility to "the other fellow", and fall over backward in our effort to make ourselves appear "upright" in our dealings with our fellows.

The individual who assumes to know all the needs of his fellow men and women certainly assumes much, if not indeed infinite knowledge. And if, perchance, he should become so preoccupied and busy applying the Law of Personal Responsibility to the rest of mankind that he forgets [or has no time for] its application to himself, he will surely and inevitably lose many an opportunity for "Service" to those who need that which he might easily give, and will invoke upon himself a just application of the Law of Compensation from which he may well pray to all the beneficent agencies and Powers to be delivered.

For whom may we pray? For all who are weary and heavy laden; for all who are afflicted in body, mind or soul; for all who are oppressed with sorrow and are in distress; for all who are bound by ignorance, superstition or fear; for all who hate you, persecute or despitefully use you; for all who suffer from temptations to evil; for all who wander in darkness and are seeking the light; for all who follow the wrong yet know the right; for all who are in the bondage of evil intelligences and destructive forces; for all who are in need of that which is in the power of others to bestow.

But suppose in your ignorance you should pray for those who do not deserve the blessings you ask for them, what then? Pray then that your prayer be answered only insofar as your cause be just and the need be real.

Remember that within the radius of your supplicating influence are those wiser than you; nevertheless, whose attention you may be able to arrest and attract to those for whom you pray. Their greater wisdom may, perchance, enable them to determine justly some of the equities and the rights of those for whom we pray.

If you came across one in this life helpless, suffering, hungry and in distress, you would know, without stopping to reason it out, that it was your duty to help him in just so far as you had the power and the means to do so. Instinctively, or by the higher sense of intuition, you would solve the moral problem involved within the fraction of a second.

And if you had neither the power nor the means at your own command, you would not hesitate to ask your generous, kind and sympathetic friend who has the ability, to render the needed aid. And in this you would be praying for the one in need, just as truly as if you addressed your petition for help to the Great Father, to God, or to the ministering angels above this plane of earth.

And you would have solved the problem of prayer correctly, and in your acts would have answered your own question.

Under circumstances such as these, is there a student of this School anywhere who would question his own right to render the needed help lest he might relieve the beneficiary of the obligation to "care for himself"? I cannot conceive of such a thing. For if this is not an exemplification of the "Law of Service" what is it?

The whole problem of Sociology is founded upon the principle of co-operation. But the principle of co-operation

is only another expression for the "Law of Mutual Service". And in its final aspect and analysis the Law of Mutual Service is but another expression for the mutual Receiving and Giving involved in Prayer and the Answer to Prayer.

And in this view of the subject Prayer and its Answer are the very foundation principle upon which the social structure is erected.

Question: What is the proper designation, or title, of a female "Master"? ——W.R.E.

Answer: The sense in which the term "Master" is employed by the Great School has no sex distinction whatever. The term is used to designate a certain degree of proficiency attained by a Student of this School.

One who takes the second degree at a university is called a "*Master of Arts*"—and it makes no difference whether the individual be man or woman.

In that case the name is also that of the *degree* conferred by the university, and is indicated by the initial letters "M. A." or the abbreviation "A. M."

In the Great School one who takes the *Third Degree* is called a "*Master of the Law*" technically; and this is true whether the individual be man or woman.

For convenience the term "*Master*" is employed in general parlance, and this term also designates the name of the *degree* conferred by the Great School on its students who successfully complete the third degree work.

To those who are not accustomed to considering the subject from this standpoint it strikes the ear as odd, or unusual, to hear a woman called "Master".

So it is with the title of "Doctor". My own ear has never become entirely accustomed to the sound, or association of sounds, which indicates the name of a woman doctor.

"Dr. Emma", or "Dr. Matilda Ann", or "Dr. Mary Jane", in spite of my knowledge to the contrary, conveys to my consciousness a sort of hybrid impression—just as it did in other years to hear one of our neighbor girls called "Jake".

Long continued association of certain names with certain ideas and ideals establishes, in course of time, certain relations in our consciousness which seem correct and right to us, and any variation therefrom conveys to us a sense of the abnormal.

It is only the long continued association of the name "Master" with the idea of "Man" that impels the consciousness to question the propriety of admitting the possibility of a "Lady Master".

There seems, however, to be a growing tendency on the part of both men and women, to adopt designations and terms which carry with them the sex differentiation, and thus become self-explanatory.

Under this impulse some of the universities designate the woman graduate as a "Mistress of Art".

Merely as a matter of convenience I am rather inclined to commend this idea. And for this reason it would seem to me to be quite admissible to designate a "Lady Master of the Law" as a "Mistress of the Law"—or, for greater convenience a "Mistress".

There may be some, however, who would object to this last on the ground that association has already fastened upon the term an uncomplimentary suggestion which should disqualify it for service in the more exalted sense. And to me, this objection seems not unreasonable.

Question: Is it possible for a disembodied spirit to commit suicide and destroy the spirit's body? If so, what would be the result?

The above questions were asked at a Spiritualist meeting, and all but one agreed that it was impossible for a spirit to commit the act, or dodged the question in various ways. The one claimed there was a Constructive and a Destructive process in nature, and a spirit out of the body had as much power and free-will, and could employ either, and the process of evolution would be quickened by that method, providing the law of reincarnation was not in force. Any light you can give will be thankfully received. ——R. H. Weed.

Answer: If you will turn to page 299 of "*The Great Psychological Crime*"—Volume II of the "Harmonic Series"—beginning with paragraph numbered "4", you will find the first step toward the answer of your question.

Reading to the end of the chapter, you will observe the following:

1. In the spiritual life the power of individual choice obtains as it does in the physical.

2. That under this power of individual choice it is possible for the individual to align himself with the Destructive Principle of Nature in that life as in this.

3. That under the operation of that principle he may go down to what we know as "Spiritual Death".

Now if you will turn to the closing chapter entitled "The Genesis of Dogma", beginning at page 391, and read carefully to the close, you will observe that even the wisest of the Wise Men of the Great School of Natural Science, on both planes of life, do not claim to know with scientific certainty whether that which is named "Spiritual Death" is, in truth and in fact, what it appears to be, namely, a real, final death of the

Soul, or whether it is but another transition of the Soul to some other state of individual existence and life.

This is one of the many "unsolved problems" of Nature. With this School it is an "Open Question". The Great Friends do not assume to dogmatize upon its meaning nor its solution. It will remain one of the "Open Questions" with this School until such time as it is able to speak to the world with scientific certainty.

Every student and Friend of this School and Work should read carefully the book above referred to, until he understands the position of the School on the subject of so-called "Spiritual Death". It is a problem of profound interest and importance, but one upon which no student should assume to dogmatize.

Editor *Life and Action*:

May I ask of your time and knowledge sufficient for an answer, through your excellent magazine, *Life and Action*, to the following problem that has puzzled me a long time.

Assuming that the claims of some of our noted seers and clairvoyants are true and that they can see into the future for 600 years and see the working details of the establishment of a new race; and that they can see into the past for thousands and thousands of years and read the written records in the "book of life", why is this great power never employed to aid present humanity and for the solution of problems that agitate the minds and harrow the souls of men, little problems that could be solved and bring happiness to the homes and hearts of thousands; for instance, the recovery of a lost child, whose disappearance has aroused the sympathies of the whole world? This is only an instance—there are hundreds in which the

power might be employed, good accomplished, truth demonstrated, and the mocker silenced.

I want to commend you for your generosity in giving publicity to the criticism [?] from your Theosophical friend in the January-February number, and to say that I fully approve the remarks made by you in a previous number of *Life and Action*, which prompted the "criticism". Alas, I fear, the Theosophical Society is not as free of gentlemen of that character of mind as it might be. I speak from an experience gained by ten years of association with the society, in which I am no longer active.

I am also led to make an observation about your remarks anent Fra Elbertus, and to ask, "Is he worthy your notice?" In the last number of his Phillistine is printed such a foul suggestion, one of many that have been printed by him lately, that I consider it almost loathsome to mention his name in association with a decent thing. ——C.C.

ANSWER.

1. The fundamental assumption upon which your question is based is one of such tremendous proportions that, if it could be substantiated, there would indeed seem to be no answer that would justify the facts and conditions of life as we are compelled to meet them and deal with them from day to day.

But, unfortunately for the cause of Truth, of Science, of Philosophy and of Humanity, there seems to be no way of proving either the truth or the fallacy of any such prophecies, other than simply to "wait with patience" until the years have rolled by and "Father Time" has presented the record of Facts. Even then, in most instances, it is a question of "interpretation". "Prophecies" are usually so worded as to

leave them open to many interpretations, and the *facts* may be made to support any or all of them.

Whatever the "claims" of those noted seers and clairvoyants may be, especially concerning "things to come", it is safe to take them "*cum grano salis*", and leave plenty of margin for the interpreters to make their notations and commentaries upon.

2. If we grant the possibility of authentic prophecy—and there is much evidence to support it within certain broad, general lines—this fact, of itself, would not prove that such a gift or power could be employed "for the solution of problems that agitate the minds of men"—such problems, at least, as you have suggested.

The finding of a lost child, for instance, would call for the exercise of powers of a very different nature from those involved in the process of looking "into the future for six hundred years" or "into the past for thousands and thousands of years," etc.

There have been many authentic instances, some of which have come under the personal observation of the writer, wherein lost children, as well as material articles of intrinsic value, or of value through association, have been located and found solely by the exercise of psychic powers.

An exhibition of this character was given in the city of Minneapolis, Minnesota, only a few years ago, at which the writer was present. One of the "tests" was as follows:

One of the members of the committee of scientists chosen to test the psychic's powers, took a small scarf-pin from another member of the committee [in the room occupied by the psychic in the Hotel West] and, leaving the other members and the psychic in the room, went out into the city and was gone over an hour. On his return the psychic was heavily and securely blindfolded and helped into a double buggy and given the

reins of the horses. Without a word or sign from anyone, he started the horses at a swift trot and drove, in what seemed an utterly reckless speed, through the heart of the business section. He turned many corners and without accident drove nearly two miles, and stopped in front of a large business block. He sprang from the buggy, rushed into the building and straight to the elevator [all the while blindfolded], entered and said "Up! Up!" When the elevator approached the seventh floor he signaled to stop. He rushed from the elevator down the corridor, the committee following him closely, and stopped in front of an office door, opened it, rushed in and wended his way around among the desks and other furniture, and in the back of the room reached over behind a large box and there on the floor picked up the scarf-pin, where the member of the committee had placed it.

The test was complete, and to the entire satisfaction of all who witnessed it. This incident alone proves that there are such psychic powers and possibilities, and that under right conditions they may be developed. But in our present state of psychic development, it is the rare exception among men who has attained such degree and kind of psychic unfoldment. That one man has attained to such an evolutionary unfoldment, however, is evidence that others may do so.

And since the human race is in a state of continuous evolutionary unfoldment, it would seem possible that in the fullness of time a much larger percentage of the population will develop such powers.

Granting that this is but one of the fruits of human unfoldment, it is not difficult to conceive that a time *may* come when it will be the exception among men who will *not* possess such psychic unfoldment.

But at present we are only "in process" and "en-route".

More About Theosophy and The Great School

By J. D. Buck, M.D.



MONG "Letters from our Readers", questions have more than once arisen as to the relations of the Theosophical Society to the School of Natural Science, and of the "Masters" referred to and represented by H. P. Blavatsky, and the "Great Friends" and "Masters" referred to in the "Great Work". How are they related? Do they co-operate?

Perhaps from some familiarity with both these groups of workers, I can elucidate a little further.

The Theosophical Society was an *organization* from the beginning, with Col. Olcott as "President Founder", H. P. Blavatsky as Secretary, and groups or branches in different states and countries, with group officers, annual conventions, and the like, all *federated* under the "Parent Society".

The School of Natural Science outwardly is neither an *organization* or *federation* at all. It is spoken of as an *association* only of individuals, interested in the Work. There are no group pledges, by-laws, constitutions, or "officers".

From all we can learn the Great Friends are not, as individuals identical with what are spoken of as "the Theosophical Mahatmas". This fact does not imply antagonism, or criticism, either way. *They are different.*

Next, as a matter of fact, only, as now and here referred to, the *method of teaching* in and by the two groups differs very greatly.

We may grant that the source—the ancient Wisdom—the motive and aim, were, at least, quite similar.

Voluminous as were the writings of H. P. Blavatsky, covering most phases of thought, ancient and modern, constituting a mine of intellectual wealth, inspired by the noblest and most unselfish motives, these teachings, as they reached individuals and groups, constituted a "Philosophy of Ancient Wisdom" and of Life.

The Branches studied and taught—Karma, Reincarnation, Seven Principles, Roots, Races, Rounds, and the symbolic attributes of man's faculties and powers, "astral, spiritual, Devachanic, Nirvanic," etc, etc.

H. P. Blavatsky's whole method of teaching was *Philosophic*. This does not mean that it had no practical application to individual life. Numbers of the Theosophical Society studied this ancient Vedic Philosophy, and endeavored to apply it to their own lives.

The School of Natural Science as represented in the Harmonic Series, has adopted the name and *method* of Science. It lays no stress upon and formulates no postulates of philosophy.

It turns the individual back upon himself, saying—Look within! Search diligently! Find yourself! Who and what are you? What he finds must "depend solely upon personal effort and the leading of a life" and not upon what he is told. He may have hints, or suggestions, from time to time, but is never indoctrinated.

For my own part, I have derived great benefit and satisfaction from both these *methods* of study. I believe H. P. Blavatsky's writings and work will be far better understood and appreciated fifty years hence by intelligent and discriminative students than they are today. The Society, the organization she founded,—is now represented by factions, often antagonistic, with "Leaders" and "Official Heads", some of whom mistake rampant egotism for philosophy, and exploitation, for instruction.

Digging to the core of the original motive and design, there is no necessary antagonism between Philosophy and Science. Intrinsically they supplement and explain each other.

Philosophy is the synthesis of the facts of Science.

The Theosophical Society did not "fail". It ran its course and did its work. Read the "Conclusion"—the last chapter in the "Key to Theosophy" and see how clear-sighted and discriminative was its author. What she anticipated has come to pass, but not in the way she hoped.

So the question of "co-operation" referred to by one of our correspondents, becomes purely one of individual intelligence, freedom from bias and bigotry, love of and loyalty to the simple truth; and I can imagine the Masters would face the same problem and solve it in the same way.

Prejudice, antagonism, bigotry and sectarianism do not belong to the "Constructive Principle"in individual life or human evolution.

Results of the Ages.

The Great School, as it exists upon the earth at this time, is but the present and last link of a great unfinished chain, by means of which the crystallized results of the ages past are brought down to us of this day and generation.

And you who shall receive these results in good faith, and who of your own free will and accord enlist your services in the Great Work of Emancipation, will constitute the next regular link in the same great chain.

And thus the cumulative results of the ages may be passed on to others who are ready, willing and able to receive them and rightly use them. ——The Great Work.

A Letter From South America

THE following letter is of much more than passing interest. Its author is an American who, in his efforts to make the most of this life's opportunities, found his way into the South American continent, and into the great and wonderful country of Brazil.

One of his college class-mates, who had become deeply interested in the Work of the Great School in this country, sent him a gift set of the volumes of the "*Harmonic Series*", thinking that they would be of interest to him in that far-away southern country. Evidently the donor asked his friend to read the books and then write him frankly his impressions and convictions as to the truth or falsity of the teachings and findings therein contained.

That which follows this introductory statement is a part of the letter recently received by the donor of the books from his friend who had just finished a careful reading of them. Therein he endeavors to give his impressions; and his criticism is one that should be of intense interest and real value to every student and Friend of the Work.

A quaint sense of good-natured sarcasm runs throughout his criticism and gives to it a personal touch which reveals a charming friendship and a fine intelligence.

He makes his points with rare clearness and force, and in a charming spirit and diction which invite confidence and good will and reveal a broad, liberal and discriminating intelligence.

Rio de Janeiro, Aug. 10, 1910.

"The books ordered reached me all right. I read them both through within twenty-four hours, and have since read them again; so you see you made no mistake when you thought they would interest me.

Needless to say, I found myself arguing with you all the way through, and thinking of many a warm discussion we used to have along the same line, all of which ended in the same way, by the bell ringing for Logic without either of us being convinced.

Of course, I did not feel so bad about not convincing you; but I was always rather sorry that you were not quite capable of even properly appreciating my position, when I so clearly saw through your arguments—fallacies and all.

I suppose you are still attached irrevocably to your doctrine of Free Will; and of course I knew that one reason you wanted me to read the books was because you thought Mr. TK. was all on your side. But quite the contrary, I assure you. True, he makes a great point of Personal Responsibility, written with Capital Letters; but in the sense in which he uses the term, i.e., the inexorable law which exacts that each man pay the penalty or reap the reward of his own acts, I do not suppose any one ever denied Personal Responsibility. In fact, this fits in exactly with the law of the inevitable sequence of cause and effect, which is the whole basis of what I have despairingly tried to show you so many times.

However, I am afraid you are hopeless on this point, and it is no doubt just as well so, as it is not a very inspiring truth to ponder on at best. Strange, the way a man's beliefs depend on his temperament, is it not? Given a man's heredity and environment, one can say with certainty just what he will believe. This law of universal fatality, which to me is as plain as that two and two are four, you are incapable of accepting.

Being a man of strong personality, with a strong will and highly developed sense of responsibility—[don't blush]—you deny patent facts on the ground that you have in your own consciousness the proof of their fallacy.

To believe as I do would, for you, destroy the whole meaning and pleasure of life, which—to you again—is a greater absurdity than to deny that a straight line is the shortest distance between two points; or that the given universe of today, acting under immutable law, will produce a given result tomorrow. Do I not put it about right? It is inspiring, I admit. The Declaration of Independence fades into insignificance.

To declare one's independence of the laws of George III, becomes as nothing when compared to the sublime independence of the man who throws bodily aside the laws of the eternal and inscrutable universe and declares himself superior to them all. It is sublime. I do not say it sarcastically, but, old man, there is nothing in it.

You must remember that you and I have both probably inherited an over-developed sense of responsibility from our Methodist ancestors, And I hasten to say that by this I mean no disrespect to said ancestors. My grandfather I admire as a man more, perhaps, than any man I know. He is a man of liberal mind, incapable of an unworthy motive or an uncharitable thought—a man of astonishing purity of ideals, and love for the right. That he has a definite faith which shapes his actions and his whole life, I am convinced. I have noticed that he never takes long to make up his mind. He seems to have something back in his consciousness somewhere to which he refers any question that comes up, and which sends him back an answer that admits of no doubt. He never changes his mind, and I am sure that never once in his life has he regretted a stand once taken, or an action done.

What a source of strength this must be to a man. I attribute to this quality a certain amount of his success and his many friends. Intellectually, I do not know his superior. His appreciation of all forms of literature is keen, and I have never felt that I saw any point that he did not.

So, my grandfather tells me that when he was a young man an outside influence for good entered his life, of which he has been conscious ever since. Do I doubt him? Far from it. But I say his testimony must be taken with due consideration of his temperamental tendency to believe just what he does believe. Think of the essential narrowness of a man who is incapable of an underhand motive!

Of course, from my point of view, there is no question of cause and effect as between faith and temperament, since they both are equally causes and effects, and inseparable parts of the general scheme of things.

Now, you and my grandfather are on good ground in arguing from personal knowledge; and I realize that it is the one unanswerable argument of all religion, either yours, my grandfather's or TK's. I have always seen that one of the greatest features of Christ was that he never argued, and that the only logical theology is that of Pascal, who declared that Christianity makes no pretense to being a self-evident religion, but is based on the idea that he that doeth the Will shall know of the Doctrine.

I say this argument is unanswerable—but that does not mean convincing. In fact, come to think of it, the same argument would work the other way just as well. For instance: A friend tries to persuade me that I shall live a life of self-indulgence. I reply that such a doctrine appears to me unreasonable, and is contrary to all I have been accustomed to believe. He then says he is convinced of the truth of what he says, from personal experience; that he has gone through

the same difficulties I have, and that if I will only make a test of his way of living I shall know as he does. I try it, and there is no doubt I shall agree with him.

Don't offer objections, for I have seen it too many times. For every man who assumes a life of high standards there is one who goes the other way; and for every man who returns to the right there is one who falls back to the wrong.

So, I say, the power of man to delude himself is great, and I do not doubt that if one took the necessary technical work, in the right manner, he could see all the sixteen colors of the rainbow that TK sees, and more too.

As for TK, I think he makes a most important admission against himself when he says that many of his friends and relatives are mediums—which would indicate that he was born and raised in an atmosphere of Spiritualism, and if his beliefs tend that way it is not strange.

Now, what are my ideas with regard to disembodied spirits, mediums, etc. after reading TK? Well, I had never read anything authoritative along this line before, and I must say I am not prepared to reject the facts which he alleges. He certainly puts the phenomena of mediumship on a more or less reasonable basis; and as for the possibility of disembodied spirits existing and communicating with human beings, it is no stranger than the things we know to be true. I think you and I have long agreed there are more things in heaven and earth than are dreamed of in Horatio's philosophy, or Noah K's, either.

I remember asking Prof. C. once, at a certain point in our Psychology lesson, just what relation hypnotism bore to the point we were then discussing. I thought it a most pertinent question, but what I got was this: "Now, Mr. N., you are getting just a little too fast. If you will only be patient we will come to hypnotism in due course and in its proper

order." So I waited, but we never got to hypnotism.

The trouble with me is that I have never in my life had an experience which corresponded, even remotely, with such things as TK describes. Hypnotism I have seen, and the action of one mind on another is, of course, undeniable; but I should be inclined to say that all phenomena of so-called Spiritualism, or Theosophy, could be explained by the natural tendency of the mind to illude itself. Considering the delicate texture of the brain, its impressionability, susceptibility to disorders and derangements, considering the force which mere suggestions on the natural plane have in the life of all of us, as TK brings out very strongly, I think it is a wonder good horse sense is as common as it is, and bats in the belfry not more frequent.

I think, too, that whether TK's assumptions are really true, involves not merely a question of fact, but of the very nature of reality. One can believe all he says without following him in his deductions a single step. In any case, if I had seen, as he has, a child talk several different languages of which it was known to be ignorant, if I were convinced that fraud was out of the question, I should be forced to believe as he does.

In general, the position these books leave me in is, that I should not be unready to accept the facts as recounted, with regard to spirits, etc., provided I saw these things for myself. But you see, what I am also trying to say is, that the fact that I might verify the whole thing for myself, would of itself be little proof of the actuality of my verifications, though for me it undoubtedly would be sufficient.

The most interesting part of the books, to me, was the outline of the great age of the Great School, its connection with Freemasonry and with Christ and with Hindu Mysticism. I have read, of course, wonderful stories of the marvelous powers of the Hindus—disembodiment, clairvoyance, prolonga-

tion of life, etc., and have considered if there were not something in it all. If not, how did such stories gain currency? Conan Doyle's "*Mystery of Cloomber*" and A. E. W. Mason's "*The Broken Road*" are two novels I have recently read which bring in such matters. I do not recommend them particularly.

As for G.T.,* I have been to school with him since we were both ten years old, played football with him and think I know him pretty well. He is not only ill-balanced, but of a second-rate mentality. The only other person I know that has been greatly impressed by the books is my uncle Ad—who, while a lawyer of some note, and one of the Justices of the Supreme Court of his State, is, frankly, ill-balanced, and notably so. He is, by the way, a 33° Mason, being one of the six or seven officers of the Order in the United States. He has told me that the Masonic conception of the Universe is one of the most sublime ideas possible to the human mind, possessing evidences of great antiquity and superhuman origin, or something of the sort.

I should like to have Prof. William James' opinion of TK from the standpoint of Pragmatic Philosophy. For my own part, I think there are perfectly valid reasons for living a decent life, that have nothing to do with all of Mr. TK's notions; and I fear if we all went in for that sort of thing, the instruction of youth and the building of railroads would suffer.

**One of the rising young attorneys of the South and a student of the Great School and Work.*

Every man and every woman is a factor for health or disease, for harmony or discord, for happiness or unhappiness. Every human being radiates his own conditions, physical, spiritual and psychical. The radius of personal influence is only limited by personal power, and by the counter influences of other individuals. ——Harmonics of Evolution.

Under the Library Lights



E SHOULD BE GRATEFUL for little books. They are the jewels of the heart, the companions of the pocket, food for the leisure moment, the golden wheat from which the chaff has been winnowed and cleansed. Buy these little volumes often, choosing those which appeal to you, slip one or two into the pocket to be read on the small journey, the street-car or train ride to and from work, and by this means you will employ your faculties at those moments when you are most prone to loaf mentally and spiritually.

The Way of Initiation.

By Rudolph Steiner.

In Germany, Rudolph Steiner ranks as one of the foremost mystic teachers and occult writers. While at present actively identified with the German Branch of the Theosophical Society, yet his training in spiritual matters was not obtained from that movement. Dr. Steiner's activities have been along literary lines and we are fortunate in having excellent translations of two of his books—"*The Way of Initiation*" and "*Initiation and Its Results*".

In the former, which has for its sub-title, "How to obtain Knowledge of the Higher Worlds", the author endeavors to make plain the Path or Way which the eager aspirant must travel in his quest for spiritual things. He points out that a certain reverential or devotional attitude of Soul is one of the first necessary possessions of the Student who expects to make much progress on the path to the higher knowledge.

He also divides that Path into three stages corresponding to the development of the Student himself, viz., the stages of [1] Probation, [2] Enlightenment, and [3] Initiation. He endeavors to show how the Student must meet and endure certain trials and tests as he passes through these three stages. If the Student successfully passes through these various trials incident to Probation, Enlightenment and Initiation, he attains to the Higher Education of the Soul which brings with it certain psychic powers such as Clairvoyance and Clairaudience.

The author uses diction that is clear, forceful and graceful, and therefore readable. His method is philosophic rather than scientific. One of the most interesting chapters of the book is the last—"Conditions of Discipleship"—which may be read with profit by all students who aspire to travel the Path toward Light. Price, $1.00.

Initiation and its Results.

By Rudolph Steiner.

In this book, which is a sequel to *"The Way of Initiation"*, the author attempts to describe the changes which take place within the Student as a result of the disciplinary practices incident to his passing through the process of Initiation. This is done in a non-technical manner. In fact, Dr. Steiner is to be commended for keeping his work free from the excessive use of the Oriental terminology which is nearly always confusing and usually not in harmony with the Occidental method of thought. The awakening of the astral senses, the constitution of the etheric body, the various states of consciousness, are clearly and interestingly described in successive chapters. The growth of these various things in the Student is set forth with evident accuracy.

The chapter on "The Dissociation of Human Personality

During Initiation" is perhaps the most interesting and instructive in the book. The volume closes with a description of "The Guardian of the Threshold", which, according to the author, is not one, but two "Grim Horrors" which are met with by all Students who reach a certain stage in their development. Here we have explained to us the "Grim Terror of the "Threshold" so mysteriously spoken of in Bulwer-Lytton's "*Zanoni*".

We have no hesitation in recommending these two books to the Friends and Students of the Work. The fact that they constitute a phase of work, similar to that of the Great School, in another Nation and amid different environments from our own work, adds to their interest. Those students who have reached a certain stage in the Work will find many experiences, many self-noticed inward changes very accurately described in these books. All the Students and Friends will, we think, enjoy reading them.

But the author himself wisely suggests quite often that it would not be advisable for any student to undertake the technical work he outlines—except under the guidance of "one who knows" and has traveled the path. We heartily commend and emphasize this suggestion.

Beautifully printed and bound in cloth. Price $1.00.

The Bible, What it Is and Is Not.

By Joseph Wood.

This volume is a compilation in book form of a series of popular public lectures in Biblical criticism. The author has given much labor, thought and study to his work, and a perusal of the pages of the book gives abundant evidence that he is thoroughly competent as a critic and judge to deal with the Bible as he has done.

The general title, as given above, covers the sub-title, which is the much debated question of the inspiration of the Bible. In developing and elucidating his theme the author discusses and compares the great Bibles of the World, comments on the various versions of our own Bible, particularly the Authorized and Revised Versions, defines Infallibility and Inspiration, and points out many mistakes and contradictions in the Scriptures of both text and fact.

Several chapters are given to the discussion of the subject, "Evolution in the Bible", a discussion both interesting and instructive. The crowning chapter of the book is that devoted to the discussion of the Right Use and Interpretation of the Bible", in which the writer takes the position that the spirit and not the letter of the Bible is to be taken as the Rule and Guide of Life. "The letter killeth; the spirit giveth life" is quoted often to illustrate the author's staunch position.

The book is worthy the interest of the Friends of our Work. Among other things it should be read for the valuable information it portrays concerning the origin and compilation of our English Bible and for the sane and unprejudiced way in which the old mooted question of its inspiration is discussed and decided. Published in London, by Philip Green.

The Sanctuary.

By W. W. Hicks.

If it be true, as Solomon has said, that the possession of knowledge is like unto the possession of precious gems, then "*The Sanctuary*" is a rich jewel casket, for it is filled with pearls of wisdom. It is the voice of a disciple of a master of India speaking to the children of men in an endeavor to make plain the Path toward Light. The author of "*The Sanctuary*", a little book of some 120 pages, is Dr. W. W. Hicks, who from

the fullness of his venerable experience has given expression to much that is beautiful, bright and practical.

The first few pages are devoted to a description of the life of Nagasena, a great Master of India, who lived about B.C. 300. Other pages are devoted to the discussion of the topics, "In Sweet Accord", "Friend and Refuge", "Unfailing Love", "Sayings of the Masters", "Right Intuition", etc. The book is written in the conversational style, a thing which must appeal to the reader, for he feels at once that he is taken into the confidence of the author as a friend and brother. The tone of the whole work is sympathetic and harmonic and for this reason alone, not to mention others, it should appeal to the friends and students of our Work. We believe that as many as possible of the friends of the Work should take both the time and opportunity to get this book and read it.

Cloth bound, price $1.00.

Daisy Dryden. A Memoir.

By Mrs. S. H. Dryden.

Literature records very many instances where the spiritual sight of dying persons has been opened shortly before death, enabling the expiring person to experience various phenomena from the spiritual world.

In the book "*Daisy Dryden*" is recorded in an excellent manner the spiritual experiences which came to a little girl of ten years of age just before her physical death. For three days prior to her passing, her spiritual faculties were opened to such an extent that she was able to see, hear, and converse with many persons in the spirit world. Her physical faculties were unimpaired so that she was able to communicate many messages from spiritual personages to her bedside companions, particularly to her mother, who has written these experiences

down and caused them to be published under the title, "*Daisy Dryden*". The story is well and pleasingly told, colored perhaps with a mother's sympathetic love, but full of interest and well worth reading.

Bound in paper cover - Price 15 cents. Postage 2c.

Evolution.

By Langdon Smith

Some years ago—in 1895, to be exact—Langdon Smith, a New York newspaper man, wrote a poem entitled, "*Evolution*", which he read at a banquet one evening at Delmonico's, and which, to use colloquial parlance, made a decided "hit" with the audience. Some years later the author added several more stanzas to the original, and still later it appeared in one of the New York daily papers.

The present volume contains the original poem published with explanatory notes, a short biographical sketch of the author, and a review of the theory and progress of evolution, all illustrated with excellent drawings.

The poem is of undoubted worth and deals with Evolution in a very interesting if not an intensely scientific manner. There is no doubt left in the mind of the reader as to the position of the author on reincarnation. Those readers who enjoy poetry and like to possess handsome books will appreciate the little volume not only from the standpoint of literary art but from the standpoint of the book-binder's art as well.

Large octavo, bound in beautiful style, leather and boards with white marbeled sides. Price $1.00.

What is Love?

In the January-February number of *Life and Action* we asked the above question, adding thereto the words "scientifically defined". Two of our readers have responded as follows:

1. "Love is the intense desire that all creatures may be established in Peace." ——H. G. Burnham.

2. "Primarily: Love is the elective affinity of two differing cells.

Secondarily: Love is the egoistic desire for Self-Completion.

Third: Ethically, Love is the soul's necessity for right relations between individuals of opposite polarity.

Fourth: Psychologically, Love is the recognition of, and intelligent co-operation with, the Constructive Forces in life.

Fifth: Religiously, which includes all these evolutionary steps, Love is an ideal which calls for the best expenditure of individual effort to produce, and participate in, a state of individual harmonics, or happiness.

Finally: Love, in its highest expression, is the desire to serve the one beloved for his or her own good, without recompense or thought of reward, save in the joy of the service.

Love is the Will to Serve.

Love is Life in Action."

——Frances E. Banks.

It is sufficient, at present, to suggest that the subject has not yet been fully exhausted, nor covered.——Editor.

Another Conception of Mirth

By James P. Holdt.

THE ANSWER given to the question "What is Mirth?", in a previous issue, does not seem to me the right one. Being closely related to one of the great principles, and therefore important, I cannot allow a statement by *Life and Action* which is not true, pass unchallenged. To do so, would be a lack of courage in the service of Truth.

It is not an attitude of dogmatism in metaphysical discussion, nor the prompting of any selfish motive, which constrains me to write on the subject. I would gladly accept a correction of my own conclusions, if sufficient reasons prove them wrong, and be grateful to him who gives me better knowledge. It is only in this sense, and not to criticise, that the following synopsis of the given definition and its reasons is submitted.

In the entire answer there is apparent the most prolific error in abstract thinking, that of confounding cause and effect in their relation to each other. It is the most difficult to detect and constitutes the barrier which disables so many entirely, to reach conclusions by true logic.

"Levity" in the common acceptation of the word, means almost the same as "Mirth". The difference lies in this, that levity contains a slight admixture to mirth, of what is immoral or improper—not enough of it to make it positively evil, and which is yet not right in the strictest sense. The significance of that word lies about half way between mirth and frivolity.

Levity is not a principle at all.

The very essence of a principle is something basic and

fundamental. It is a law of nature, or it is a rule of conduct. It is, as such, never a condition, or attitude of mind, or phenomena. It is a thing of which these are effects.

In nature, as distinguished from ourselves, there is no decorum, no mirth, no levity. It has no moods. Nature never does grotesque things. All these various conditions and qualities are within ourselves only, as the result of principles or laws, which govern our life. In nature outside of ourselves they have no existence. Nature can no more be accused of levity, than the earth could be charged with cracking a bad joke when it destroyed Lisbon with a quake.

To personify any human trait, or call it a principle of nature is permissible in a poetic sense, or for purposes of description and illustration. It is also true in a cosmic or general sense, since we are ingredients of the cosmos.

But to say, mirth is the harmonic relation to the principle of levity—or, levity is the harmonic relation to the principle of mirth, which the individual intelligence sustains in nature—conveys no definite thought to my mind. Sifted to its ultimate significance, it is simply the statement that mirth is a harmonious relation in nature pertaining to man.

But mirth is not only a harmonious relation between man and nature. It is that only under certain definite conditions. There may be conditions under which it is quite the contrary. Mirth is not only a harmonious relation of self to something else, but it is also the expression of that relation. Without that expression it would remain a harmonious relation, without becoming mirth.

However, this is enough to show that the definition is not complete, neither by excluding all that the term does not mean, nor by including all that it does mean. Neither does it explain one word by the statement of its meaning in other words which fully describe the idea it represents.

There is a principle, a great law of life and rule of conduct, of which mirth is an evidence in the individual—but "levity" is not its name.

The message the Great School is endeavoring to convey to the world, consists of the principles of thought and action laid down in the "Harmonic Series" of books, and the Great Work is to use and apply them in daily life. Therefore, a correct understanding of the relations these principles bear to the ideas in common use, and consequently to logical thinking—is very important for the success of the work.

The answer given does not logically elucidate the relation of mirth to any of the principles which the Great School especially represents. It is based on imaginary analogy, and is a false conclusion, reached by faulty reasoning.

One who appreciates the vast significance of the "Great Work", and whose reason has accepted the truth it conveys, is bound by his personal responsibility, not only to conform his life to that knowledge, but also to combat error. Not even the authority of *Life and Action's* editorial dictum, or any other person's authority or opinion, should deter him from speaking out what he feels should be said—especially when hostile criticism would find an effective weapon to injure the work in the minds of the public.

You will ever find me ready and willing to labor for the cause of Truth and Good Will among men, and it is in the name of these that the above considerations are submitted.

Notice to Contributors

One of the invariable rules of this magazine is that it will not answer anonymous communications.

We call special attention to this rule once more, lest some of our contributors may not have understood it heretofore.

It frequently occurs that we receive questions for the Question Box, or other communications asking for replies, from friends who fail to give us their names.

Only today comes an interesting inquiry from some nameless friend who sends us a copy of "*An Ancient Prayer*" which she has received with a request to copy it nine times in as many days, sending each copy to a different friend, with like request to make and send nine copies—and so on, in an "endless chain".

She neglects to give us her name, and therefore we must put her letter aside.

If any contributor does not desire to have his name appear in our columns, all he need do is to indicate that fact, and give us a *nom de plume*, or request that we use only his initials. He can depend upon us to honor his confidence.

But in all cases we publish the writer's own name if he fails to request us to withhold it.

Our contributors will please bear this rule in mind, and give us their names under all circumstances. If they desire to have the same withheld, notify us of that fact and instruct us what *nom de plume* or initials we shall use.



Look Pleasant

We cannot, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our mind that we will.

And it pays every time to look kindly,
Although you feel worried and blue;
If you smile at the world and be cheerful,
The world will smile back at you.

So try to brace up and look pleasant,
No matter how low you are down,
Good humor is always contagious,
But you banish your friends
when you frown.

——Anonymous.



"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. II **November-December 1910** **No. IV**

What Shall We Do About Christmas Giving?

By the T K.



MONG THE STUDENTS and "Friends of the Work" the subject of Christmas and Christmas Giving has, to some of us at least, become a real Problem. It is one of such active and vital interest, and touches so deeply the tender sensibilities of human nature, that it is difficult to consider it free from bias as a result of the multitude of happy memories which cluster about the day and the occasion in an unbroken chain backward to "childhood's happy hours".

There is no single event or occasion or influence within the range of Christian civilization which touches more powerfully the common bond of humanity nor sets in motion more actively the cords of human sympathy nor touches more vividly the lessons of human brotherhood nor inculcates more deeply the true "Spirit of the Great Work" than does the time-honored and inspiring custom of Christmas Giving.

For one single day in each 365 it brings all men of Christian customs and habits of thought under the spell of the Spirit

of Universal Brotherhood, and for that brief fraction of time lifts them into a common atmosphere of mutual sympathy, understanding, fellowship and good will.

For this we should be truly grateful, and I believe most of us are. There can be little doubt that most men, women and children of Christian civilization and influence are better from the effects of this unselfish influence of Christmas and for the Spirit of Giving which goes with this national Holiday.

But during the last few years this subject has presented itself to my reason and conscience from a new angle. This has been due to the rapidly growing circle of generous personal friendships resulting from the Extension Work of the Great School in this country and in this center of intense activity.

No one [still on the outside] is in position to understand or appreciate the meaning, the beauty or the value of friendships that grow up naturally and inevitably among the Students and "Friends of the Work". Nothing could be more ideally beautiful. This establishes among us the *Spirit* of Christmas 365 days in every year. The desire to give becomes a powerful and ever present impulse.

And this undoubtedly is the spirit of mutual helpfulness, generosity and Service which the Master, Jesus, endeavored to inculcate among his disciples. And it is unquestionably the right spirit, and should exist at all times in the hearts and lives of all those who become accredited Students and Representatives of the Great School today.

But, after all, even among the most loyal and generous of friends, there are possibilities of embarrassments arising out of this identical spirit of generosity and unselfishness. It is concerning these possible embarrassments that I have been requested to write and give to the readers of *Life and Action* such suggestions and light as I can from the more exalted viewpoint of the Great Friends.

It is not an easy task. The subject is one of many sides and angles. It touches some of the deepest, tenderest sentiments of the human soul and some of the loftiest ideals of human intelligence. It goes to the heights and the depths of human nature and involves relations that have grown up around a beautiful custom almost twenty centuries old. But I am to write about the inevitable embarrassments which grow out of this venerable and time-honored custom and not of its beauties nor its benefits. Let me see if I can do so in such manner as not to minimize the virtues of the occasion, nor discount the benefits which flow from the generous and almost universal custom of Christmas Giving:

1. We all know that a "Gift" is something voluntarily given without expectation of return. The vital and distinctive elements of a "Gift" are that it must be a voluntary offering, and that it must be made without expectation that the giver will receive anything in return therefor. Therefore, if there is in the mind of the giver any thought, desire or expectation that the receiver will give him something in return, this fact destroys the spirit and intent of a "gift" and removes the transaction to the category of a mere "exchange", or to the spirit and intent of a mere exchange. A gift is an expression of absolute unselfishness. It should be received in that spirit and with that understanding, if accepted at all.

2. Notwithstanding the unqualified truth and accuracy of the foregoing analysis and definition, and quite regardless of the motives, intentions and purposes which inspire the millions who make Christmas an occasion for remembering their friends with beautiful and often-times expensive gifts; it is nevertheless a fact that almost universally those who receive such gifts feel themselves charged with the obligation to return a gift of some kind to the giver, and usually of equal value.

In other words, whilst I am convinced that in its inception the custom of Christmas Giving was founded upon the spirit of perfect unselfishness, there is not the least doubt that in these modern times it often obtains that in the mind of the receiver the acceptance of a gift implies an obligation on his part to give one in return. This is more especially true where the giver and the receiver are bound to each other by the ties of friendship only.

3. This unfortunate and mistaken "rule of reciprocity" that has grown until it has become virtually a custom in this country, is not quite so rigid among those who are bound by the ties of consanguinity, or family kinship. But even here the tendency is strong on the part of the receiver to feel himself bound by an *implied* obligation to balance the account in a purely material sense.

There can be not the least doubt that among those who have become identified with the Work of this School and who have endeavored to exemplify its principles in their daily lives and conduct, the effort to apply the "*Law of Compensation*" to themselves in this very problem of Christmas Giving, has had and does have something to do in the development of the idea of reciprocity to which I have just referred.

4. But so long as the custom of exchanging Christmas gifts is limited to the immediate members of the family these embarrassments do not so often arise—especially where both parties are financially independent and thus able to make gifts without taxing their material resources or interfering with their ability to discharge already assumed obligations.

Even a limited number of outside friends may often exchange such gifts without allowing the practice to become a burden or a hardship

5. But there is one mighty influence back of this truly great problem of Christmas Giving which has not yet been

mentioned, and which has, beyond all question, done more than any other to make of this occasion and event a great national festival of extravagant unselfishness - a sort of *National Contest* in the practice of *giving*. That mighty influence is none other than the supremely selfish and artful and overwhelming Spirit of Greed at the foundation of modern American Commercialism.

Paradoxical as this statement may appear upon its face, the evidences of its truthfulness are abundant, and more or less familiar to every Christmas shopper. For months in advance of the Christmas Holiday the merchants throughout the length and breadth of this beautiful land of ours prepare their stocks of "Christmas Goods", embodying every article of merchandise within the limits of human genius to devise, human art to depict and human skill to execute.

They apply to the problem every known principle of the art of advertising for many weeks, gradually but surely cultivating in the consciousness of men, women and children in every department and walk of life, a friendly and hospitable attitude of soul. This is done with such consummate skill and with such a profound knowledge of the secret springs of human Life and Action that a veritable contagion of unselfishness is developed and carried into every home in the land, until the annual epidemic sweeps all before it.

These clever merchants then employ special "Holiday Help" to meet the "Christmas Rush"—and after it is all over, and the millions of poor people have spent every penny they could accumulate or borrow, the merchants then enjoy their own "Carnival of Cash". They sit back in their leather chairs, count their profits, smile the soulful smile of self-satisfaction—and think, perchance, "What fools these mortals be."

But next year they do it all over again—on a bigger and bolder scale than ever— and so on, *ad infinitum et nauseam.*

This, however, is a slight digression. I was about to say that there are instances where the beautiful custom may prove embarrassing to those whose generous friends become so numerous as to make reciprocal giving impossible.

For illustration: We who have the Great Work in charge have become the center of an ever-increasing number of loyal friends whose affection we prize beyond all material possessions or gifts.

In the realm of faith and affection and loyalty we may and do reciprocate in full measure all that we receive, and on that plane, therefore, we experience no embarrassment in returning full equivalent and in discharging the obligations imposed by the Law of Compensation.

There is still another aspect of the subject wherein our friends lay us under material obligations, wherein our resources have limitations when because of their kindness of heart they include us in their lists of "friends to be remembered".

This they do without the desire for or thought of return. We acquit them of seeking to place us under any obligations, material or moral, for we are sure they are impelled solely by "the pure and holy joy of giving". At the same time we can not divest ourselves of the sense of obligation, nor could we long escape the reputation of being selfish or mercenary if we continued to receive valuable gifts and made no return in kind. We do not feel that it is possible to receive gifts that represent money value with no more acknowledgment than a mere card or note of thanks.

Even though we might absolve our conscience from the sense of obligation today, we cannot ignore the possibilities of the future. That is to say, should these present students and friends at any time in the future withdraw from the Work, or from us, would we not regret that we had accepted their material gifts without having responded in kind? The

"still, small voice of conscience" whispers: "Be careful! The friends of today may, perchance, be the enemies of tomorrow. Take nothing for granted with even the best of friends. Be sure that every account is fully balanced; that no man ever may justly say of you—'There goes one of my debtors'."

To all those in positions analogous to ours this embarrassment increases every year, as the numbers of outside friends increase; and it is but a mere question of time when it becomes impossible for one in such a position to balance the account in material things. I doubt if anyone having a keen sense of equity could occupy this position long without also the sense of oppression.

There is still another phase of Christmas giving entirely personal to the "RA" and myself that almost forbids our taking any active part in the strenuous Holiday season. This has reference to the value of time and the limitations of physical energy.

So rapidly are the friends of the Work increasing in number that we can scarcely attend to the matter of "Applications for Instruction", and to the work of the students in the field; to say nothing of the requests for interviews and for personal advice on individual problems.

In truth, we have found it next to impossible to add to all this, the selection, purchase and sending of gifts, together with the after-acknowledgments of those received. This year we abandoned the idea even of sending out individual cards of greeting to our long list of friends.

We cannot continue to receive gifts and ignore the custom of reciprocity. We cannot disregard the impulse to do as we are done by, in this respect. We could not respond fully if we desired, and we could not do so even partially without an expenditure that would not be justifiable. And should we fail to respond next year, it might be construed as indifference to our friends.

On the side of expenditure there is for each of us a proper limitation and a moral responsibility for the making of gifts, whether it be giving pleasure to those we love or giving aid and comfort to those who need.

But on the side of "Time, Thought, and Vitality" we at the Center have another responsibility, and this our friends may not wholly understand. Our position entails such close attention to the work in hand; our days are so filled with crowding demands, that we have neither time nor energy personally to engage in this strenuous Holiday rush.

The appropriateness of a gift often exceeds its material value, and we who are recipients of so many carefully selected gifts are embarrassed to offer some haphazard "present" hurriedly purchased by proxy, or in a crowded Christmas Shop.

All this means that we who are charged with the conduct of this Great Work should not be drawn into an expenditure of money, time, thought and energy that might prove inimical to the Work itself, or obscure our best opportunities for doing good, nor into receiving personal benefits not fully justified by conscience.

But how is it possible to adjust a problem of this nature in the scales of Equity, Justice and Right? How can it be done without in some measure destroying the meaning and spirit of Christmas, or minimizing the virtue and the value of Christmas giving?

These are questions that I have given much thought and consideration for the past few years; and it was about two years ago, I believe, that the suggestion was made to the small Group with whom we have been intimately associated for many years, what appeared at the time to offer a wholesome solution among ourselves.

It was mutually agreed among us that we would join the "Good Fellows' Club" which, by the seeming magic of common

impulse, has established a great working force of independent members in the name of Christmas Cheer for the poor and unfortunate.

Our working plan was something as follows:

1. Among members of our own families and relations generally we would observe Christmas customs as seemed best in each case. We agreed also that there would be some outside friends who might misunderstand any radical change in our custom of festivities.

2. Among ourselves [and such of the students and friends outside as could be advised of the new plan] we would limit our "gifts" to a card of greeting, a personal note or letter, or at most a mere inexpensive trifle of such character as would take it out of the category of "Gifts of material value."

3. We would then associate ourselves together in a club of "Good Fellows" for the purpose of carrying all the light, warmth, comfort, joy and happiness within our means into the homes and hearts of those who need and to whom the joys of Christmas giving are impossible.

It was agreed that all the money we otherwise would have spent on Christmas gifts for each other [and as much more as we could reasonably afford without injustice to our already assumed obligations] would be devoted each year to as many poor and worthy families and individuals as possible, whose circumstances would not admit of a share in the enjoyments of Christmas Giving.

Each one of our members who could do so agreed to assume the responsibility of making Christmas a day of "Glad tidings and great joy" to at least one worthy and deserving family to whom it would otherwise be a day of self-denial and unsatisfied longing.

A plan of action was developed whereby a number of poor and virtually destitute families were located, and arrange-

ments were made to meet the conditions of each according to its greatest needs. Gifts of clothing, fuel, food, and [where there were children], toys were provided and distributed.

Those of our friends who engaged in this work now agree that it has been productive of more real benefits, deeper satisfactions and greater joy than they ever before have been able to obtain with the same investment of money, energy and time.

From these experiences it is evident that those of us who live in comparative comfort know but little of the meaning of Christmas to those whose daily lives bring them into the midst of the spirit of Christmas and yet deny to them even the smallest participation in its brightness, its fellowship, its good cheer, and its joy and happiness.

Can you think of anything more maddening than it would be if one were bound by unbreakable chains to an iron shaft, and then condemned to starve, while on every side—just beyond his reach—were spread beautifully decorated tables laden with foods of every kind to tempt the appetite, and the air he breathes filled with its rich and tempting flavors; while men, women and children on every hand are feasting and enjoying themselves to the full measure of their capacities, utterly oblivious of his existence, presence, condition or suffering?

And yet, this is scarcely an exaggerated picture of realities that exist today on all sides of us and that may be discovered within a few blocks, sometimes within a few doors of us, by those who have the time and inclination to look for them.

They are bound by the unbreakable chains of poverty to the shaft of necessity, and there condemned to watch the rest of mankind feed upon the good things of life which are just beyond their reach.

These conditions exist all about us while we revel in the joy of Christmas giving. If we could but see the picture of

the real privation, want and consequent suffering of these brothers and sisters of ours, not one of us could have the heart to enjoy a single Christmas gift of any kind. We would open the doors of our hearts wide and admit all these slaves of poverty, these orphans of suffering and sorrow, into our homes and to our lists of "those to be remembered on Christmas Day."

It is because of my definite knowledge of the existence of these children of misfortune that I can no longer continue to enjoy the gifts that come to me from the store of dear old Santa Claus. I want to help them. I want to beg of all our students and friends to help them. We can do it, and at the same time enjoy our own gifts with joy multiplied an hundred-fold because of it.

From the experiences of our friends who have become "Good Fellows" we have but the faintest knowledge of the amount and intensity of happiness we can purchase for these poor sufferers with a dollar. We *ought* to know.

And this brings me to the point of this message to the Students and Friends of the Work. I want to make it clear and definite. It is this:

1. That they remove my name entirely from their lists of "Friends to be remembered with Christmas Gifts of material value".

2. That each and every one of my friends who has contemplated making me a Christmas gift of material value, not only refrain from so doing, but in addition thereto that he take the time and make the effort necessary to find some poor and worthy family [where there are children, if possible] whose poverty denies to them the joys of Christmas giving, and make to *them* Christmas gifts that shall equal in material value any gift that may have been contemplated for me.

If you who respond to this, my Christmas prayer, will but go in person, study the needs and wants of your proposed

beneficiaries, select and buy the presents you think will give the greatest amount of innocent and wholesome pleasure, then go yourselves and personally superintend the distribution of your gifts, I am willing to guarantee that you will enjoy your Christmas and Christmas giving as never before in all your life.

It will be a new experience to some of you, I am sure, to witness the expressions of unrestrained joy in some of these little waifs over the merest trifle of a gift which, to your own children or the children of your friends, would bring only disappointment and possible disgust.

To see a little, half-naked child weeping hysterically with joy over a three-cent doll [its first Christmas gift] will give you a new sensation worth many times what it will have cost you in time, effort, and money.

To see the thin-faced, shabby, half-starved father and mother mingle their tears with those of their little ones, will cause your heart to swell with a new sympathy for "those who need" and with new gratitude to the Great Father that it has been your blessed privilege to carry this much sunshine into the darkened homes of earth.

It will take you many days to swallow the "lump in your throat", but you will be a better man, or a better woman, for the experience; and it will give you a new idea of how to be a "Good Fellow" on Christmas day hereafter.

At this writing Chicago is the seat and center of one of the greatest strikes in its history, numbering, it is said, over 40,000 of the poorest-paid and worst-treated of all laborers, the garment workers, largely made up of self-supporting women, with a small army of dependent children, the innocent victims of this labor war. And whether this strike be continued or whether it succeeds or fails, it must mean unspeakable deprivation to all concerned upon the side of labor.

No matter how it ends, I can see a long vista of over-due

rentals, empty cupboards, insufficient clothing, lack of food, coal and the common necessities of life. To these poor, desperate souls this on-coming Christmas dilemma of gifts and festivities appear as the most cruel of mockeries, and it is not surprising that already the suicide list is increasing through their despair. In the miserable places these people call "home" there will be no "Merry Christmas"; there will not be even a ray of hope or gladness unless we, you and I and others of our own kind shall make it our business to carry to them the only message of "Peace on earth" that they can understand—and that must be material help in their hour of need, and some of our own "Merry Christmas" for their little children, the innocent victims of our terrible commercial greed.

I pray with all my heart and soul that you, my friends and fellow-workers in the Cause of Humanity will follow the suggestions herein contained, and that you will help me present this subject to the students and friends of the Work everywhere, in the hope of developing and inaugurating plans and methods for bringing the joys of Christmas into the homes and lives of the destitute, as far as may be within our means.

More especially do I invoke the aid of our young people in this inauguration of a new Christmas spirit. It will help them in the development of a right Attitude of Soul to exemplify the Spirit of the Work and become the future Accredited Representatives of the Great School in this field of its endeavors.

With their co-operation and active interest it is hoped that we may be able to establish a Harmonic Charity that will enable us to carry our part of the world's burden in a manner that will enable us to know with absolute certainty that our contributions reach the end and accomplish the purposes for which they are intended. Herein is the greatest difficulty in all systematic charities. We can overcome it if we begin our work in the right way.

Before another Christmas comes to us it is the purpose of the Great Friends to help us work out this problem along lines that will open to us a new and important field of a future Great Work. So mote it be.

——TK.

The House by The Side of The Road.

"*He was a friend to man and lived in a house*
by the side of the road." [Homer]

There are hermit souls that live withdrawn
In the peace of their life-content;
There are souls like stars, that dwell apart,
In a fellowless firmament.
There are pioneer souls, that blaze their paths
Where highways never ran,—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press within the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish——so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban? ——
Let me live in my house by the side of the road
And be a friend to man.

Problems of Dietetics.

By Henry Lindlahr, M. D.



TUDENTS OF DIETETICS are divided into two well defined groups, the one which advocates the customary meat diet, and the other which upholds a meatless or vegetarian diet. Vegetarians are again divided into those who favor the use of the Dairy Products in combination with the products of the soil and into those who exclude the dairy products entirely from their diet.

Extreme vegetarians or fruitarians even exclude from their diet those positive vegetables which grow in and near the ground, claiming that these foods coarsen the body and hinder spiritual development.

Since I became interested in the study and practical application of Natural Dietetics, I always felt intuitively that such extremes in vegetarianism were dangerous experiments on health and life. While certain experiences of my own had made me a convinced vegetarian, I always felt the necessity of the dairy products. The "Organic Salt" theory of the Dieticians of the German School of Nature Cure had taught me the importance of the foods which grow in and near the ground, but I was not able to explain to myself on scientific grounds the necessity for the dairy products until I read *Harmonics of Evolution*, then I saw at once that *the four life elements*, postulated by the School of Natural Science, furnished a rational explanation for the necessity of the dairy products in a well balanced vegetarian diet, and for the advisability of a meat diet in certain cases.

In the animal food problem is involved the "proteid question". For many years there has been waged a battle royal

not only among vegetarians, but also among medical authorities, over the amount of proteid materials desirable in a normal diet. Some advocate the use of large quantities of proteids, not only in the diet of the healthy, but as a means of cure and for "building-up" invalids, especially in the treatment of tuberculosis and other wasting diseases.

Large quantities of proteids given at frequent intervals, in the form of meats, soups and eggs, constitute the orthodox "stuffing treatment".

About sixty years ago, Justus von Liebich, the great German chemist, called attention to the fact that the fleshy tissues of the animal and human body consist almost entirely of proteid material. The medical profession at once jumped to the conclusion that in order to "build up" the human body, large amounts of proteid foods must be taken. This erroneous assumption is still ruling the dietetics of orthodox medicine. The discoveries and resulting theories of J. von Liebich, seemed to find confirmation in the diet statistics gathered by prominent physicians.

Prof. Voit, of Munchen, found that the average daily dietary of the working people contained 118 grams proteids, 50 grams fat and 500 grams of hydro-carbonates. He and the medical profession took it for granted that because this was the average composition of the customary diet, it must also be the right one. They did not stop to consider that people in general might be living on abnormal diet combinations, though the fact that disease is almost universal and health the exception might furnish reason for thinking that something was wrong with customary dietetic habits.

If our allusion to the status of public health seems exaggerated, we call attention to the examinations of public school children in New York and Chicago, which have revealed the fact that 75 per cent of them suffer from ailments

and abnormalities discernible by the examining physicians.

The *Diagnosis from the Eye* proves that the 25 per cent passed by the physicians as healthy, also suffer from hereditary and acquired taints, suppressed diseases and from incumbrances with poisons and morbid matter.

The proteid advocates should also consider that animals in freedom and on pasture build their splendid bodies on nutritious grasses, which are exceedingly poor in proteids. Milk also, which Nature has provided as a perfect food for the growing animal and infant, contains a very low percentage of proteid; while meat contains about 20 per cent of nitrogenous elements, milk contains only from 2 to 4 per cent of proteids.

Proteid being essentially a tissue-building material, one would think that the young and growing animal, while building new tissues, would require much more proteid than the adult. The latest revelations of chemical analysis and physiological experiments show that in the adult only 4 per cent of the daily food is used for tissue-building, while 96 per cent is required for the production of heat and energy.

Instead of being the most desirable food element, we have learned that proteids are the danger foods; that in the digestive processes they produce the poisonous acids and alkaloids, which are the underlying causes of the majority of human diseases.

These facts have induced vegetarians, as a class, and many diet reformers among physicians, to become bitter enemies of proteid and to run into the other extreme of proteid starvation. By many of these extremists, proteid foods of all forms are avoided and even the dairy products tabooed.

They must admit, however, that proteid foods, especially of the animal varieties, create more heat and energy in the system, measured in calorics, than the vegetable carbo-hydrates [starches and sugars] despite the fact that proteids are tissue builders rather than heat producers.

Rubner, the German food chemist, calls this extraordinary display of energy "the specific dynamic effect of proteid". He and other scientists try to explain this by saying that the display of energy incident upon the assimilation of proteid food marks the effort of vital force to break down and burn up the waste products of proteid materials. They distinctly claim that animal proteid contains much less inherent heat and energy producing qualities than the vegetable proteid and carbohydrates. They assume that all the heat and energy in the animal and human body is derived from the sun energy, stored up in the vegetable kingdom. In the plants, they say, we eat "sun energy".

In order to avoid misrepresentation and to give a fair idea of these authorities of the German School of natural dietetics, I translate as closely as possible, some passages from a work of Dr. M. Bircher-Benner, entitled "Grundzuge der Ernahrungs-Therapie".

Beginning on page 25, he says: "This transformation of sunlight into chemical energy takes place in those vegetable cells which contain chlorophyll. [Chlorophyll is the element which imparts the green color to fruits and vegetables.] What we call proteid, —[starches and fats] are merely different forms of sun energy transformed into chemical energy, *and these food stuffs contain nothing more than sun energy when we consume them in flesh foods.*"

[We shall prove later on that the assumption expressed in the preceding paragraph is erroneous, that something more than sun energy is stored in the tissues of animal bodies. H.L.]

"What happens in the vegetable cell? Out of the air, the plant absorbs carbon dioxide. This is a combination of one part carbon and two parts oxygen. To part these elements requires a great expenditure of energy and this work of separation is performed by light or sun energy. The oxygen which

has been torn away from the carbon, escapes into the air and serves as food for the animal and human kingdoms, while the carbon in the plant enters into conbination with other elements absorbed from the earth and from the air."

[These newly formed molecules absorb a great deal of the light, heat and energy which have been used in their formation, just as the ice molecule in its formation absorbs cold. This heat or cold which has become latent in the plant or ice molecule is liberated again when the plant is consumed by fire or when the ice is melted by warmth. —H.L.]

"Oxydation is nothing else than the reunion of carbon in the plant molecule with the oxygen in the air. Result, liberation of heat and formation of carbon dioxide, which again serves as food for plants.

"Sun energy also causes the separation of water into hydrogen and oxygen and this also involves a great expenditure of energy, part of which becomes latent in the newly formed molecules of the vegetable cell. When in the digestive processes, hydrogen and oxygen, which had been parted in the formation of the vegetable molecule, again unite, energy is liberated. This storage of energy during the building up processes [anabolism] and the liberation of it in the tearing down processes [catabolism] resembles the accumulation of energy in the tightly coiled spring and its liberation while unwinding.

"On the other hand accumulation of sun energy takes place in the plant through the combination of carbon with nitrogen and hydrogen. These elements strongly oppose union, but sun-energy binds them together. This opposition between nitrogen and carbon is so great that artificially it can be overcome only in the highest known temperatures created by the electric light arc." [Just as it takes a great deal of heat to unite two pieces of steel.—H.L.]

"What enormous amounts of energy must be stored in

these nitrogen-carbon-hydrogen combinations is indicated by the fact that the most powerful explosives, acetylene, dynamite and nitro-glycerine, are combinations of these elements.' [This explains the "specific dynamic force" of proteid, for the base element of proteids in nitrogen.—H.L.]

"Thus, we see how streams of energy, which the sun sends to our earth, are transmuted into chemical energy; then food is sun energy, and living beings are indeed children of the sun."

"In the vegetable kingdom only, the springs are wound which drive the mechanism of life. Vegetarians derive their energy direct from Nature, while meat-eaters obtain energy indirectly and in a weakened form."

So far we have quoted Dr. Bircher-Benner.

All this reasoning seems plausible and has served well the advocates of a strictly vegetarian diet, but unfortunately for the learned doctor as well as for his ultra vegetarian and materialistic friends, their arguments are based on false premises and therefore untenable.

The fallacy of their reasoning is due to the fact that the energies at work in the vegetable kingdom are not, by any means, the highest expression of force on this planet.

On the contrary, the vital forces animating our planetary body manifest in four differing ranges or ratios of vibratory activity.

This explains why there is a quality of energy in animal food which cannot be derived from vegetable food, and this something is the animal life principle, ANIMAL MAGNETISM, or in other words, a higher and more refined range of vibratory activity than those animating the lower kingdoms.

In every higher sphere matter is made to vibrate to higher ratios of vibratory motion, and is moulded into compounds of increasing complexity.

Four distinct life elements or "ranges of vibration" control

the four great kingdoms of life. The lowest plane is controlled by the electro-magnetic life principle; the next higher or vegetable kingdom by the vito-chemical life element; the still higher animal kingdom is animated by the spiritual or animal life element and the highest or human plane by the soul element.

On the lowest plane, the electro-magnetic life element binds together the atoms into the simple *inorganic* compounds of the mineral plane.

In the vegetable kingdom, the vito-chemical life element, *by the aid of sun energy*, builds up the simple compounds of minerals and water into the refined and complex living molecules of *organic* vegetable matter.

The elements of earth, air [sun] fire and water, thus organized or made alive in the vegetable cell by the vito-chemical life element, furnish the foods for the next higher animal and human planes.

The spiritual life element governing the animal kingdom seizes upon the living matter of the vegetable plane and refines, organizes and vivifies it to still higher potencies of vital force and creative energy.

To recapitulate, the four great kingdoms of earth life are animated and governed by four distinct LIFE ELEMENTS which are equivalent to progressively higher and more refined ranges of vibratory activity. Increase of vibratory activity means increase of kinetic or working energy.

These facts in Natural Science explain why, in every higher kingdom, molecules become more complex and possessed of greater potential energy. Since the building of atoms into molecules involves the absorption of the energy which builds into that which it is building, every additional atom in the molecule means additional inherent energy.

We can now understand why Dr. Bircher-Benner says on page 47, "in the third chapter, we have discussed the different

forms of energy and the laws which govern them. Having studied the transmutation of sun energy into vegetable substances, we understand the meaning of the sentence, 'Therefore, in plants we eat sun energy'. Without hesitancy we may add to this that in flesh food also we eat sun energy, *for the animal body builds itself from animal food without measurable additions of new forms of energy.* The foods of man are derived from the narrow confines of the vegetable kingdom and animal kingdom and are transformed sun energy and chemical energy.'

Still he finds himself confronted by the fact that animal proteid when taken as food, creates in the human organism an extraordinary amount of heat and energy, much more than equal amounts of starches and carbo-hydrates, in spite of the fact that proteid is looked upon rather as tissue building material than as a heat and energy producer.

The doctor tries to explain this discrepancy between theory and actual fact in an ingenious manner. On page 37, he claims, "That the extraordinary manifestation of heat and energy following the injestion of proteid is not due to the potential energy of the proteid, but that it represents the energy expended by the organism in its endeavor to oxydize and remove proteid waste matter."

To recapitulate, our Vegetarian Friends say that in flesh foods we eat nothing but sun energy originally stored in the vegetable kingdom; that the animal body builds itself from vegetable food materials and through forces latent in the vegetable cell without measurable assistance or additions of any other forms of energy.

The fallacy of their reasoning is due to the fact that the energies at work in the vegetable kingdom are not, by any means, the highest expression of life or vital force on this earth plane.

We claim that it is the life element or vital force within

the plant, animal or man, which, in conjunction with the light, warmth and energy supplied by the sun elaborates the elements of the earth and air into the ascending forms of life and action. In other words, vital force or the life element is the builder, while sun energy is only one of the building materials.

The more powerful the vital energy which builds, the more potent the latent dynamics or potential force of the product. Coal, though classed among the minerals, possesses infinitely greater heat and energy producing qualities than other minerals because originally its elements were elaborated under the vibratory influence of the vito-chemical or vegetable life element. The latter element ranges much higher in the scale of vibratory activities. The electro-magnetic life element which controls and elaborates the simple compounds and crystals of the mineral kingdom. The animal cell, being synthesized under the operation of the spiritual or animal life element is alive with still higher potencies of vital force than those in the vegetable cell.

The ascending life elements or progressive manifestations of vital force resemble the power of steam at different degrees of tension. Steam at eighty pounds of pressure performs work which it could not accomplish at twenty pounds of pressure. In similar manner each higher expression of vital force exhibits energies more powerful and products of greater refinement and complexity than the lower one. The higher the tension of steam, the greater its capacity to perform work. The higher the vibratory tension of the life element, the more potent, complex and refined its manifestations and products. In every higher kingdom of nature molecules become more complex, more refined and possessed of greater potential energy, because the building of atoms into molecules involves the absorption of the energy which does the building. This is illustrated in the formation of ice.

The cold which solidifies the molecules of water is absorbed and becomes latent in the icy crystals which it builds. When the particles of ice disintegrate under the influence of heat, cold is liberated. In similar manner, the heat which gives warmth and comfort to our homes is sun warmth which was absorbed in the formation of vegetable cells in the growing plants and trees of primeval forests.

With every additional atom the growing molecule absorbs more vital and sun energy. The molecular structure of animal cells is infinitely more complex and unstable than that of vegetable cells. These facts explain why complexity of molecular structure means greater latent energy; why a molecule of animal protein composed of thousands of atoms contains greater potential energy than a molecule of vegetable protein, fat or sugar of comparatively simple composition.

Vital force corresponds to fire, food to fuel. The exhibition of vital energies in animal and man depends upon the burning of food materials and of certain highly organized brain and nerve fats. It is the latter with which we are dealing in our present consideration of the meat question. The fire will soon become extinct if fuel is lacking. The activities of vital force will become weaker and finally cease entirely if fuel materials are not supplied. When the food elements in the body have been consumed the flames of life feed first on the reserves stored in the forms of glycogen, fats, etc. When these reserve stores are exhausted the house itself is broken down to feed the fires of life. Therefore Hereward Carrington is mistaken when he says in his book, "Vitality, Fasting and Nutrition":

"Since it thus appears that the less we eat, the more energy we have [within certain limits], it should be our logical conclusion, from this, that were we to eat nothing at all, we should have very much more energy than usual—since none of it would be used for digestion, and we should be able to use it

all for our daily activities. This should be our conclusion, arguing logically. And, indeed, such is the stand I shall presently take, and in Book III, Chapter 1, I shall endeavor to prove that this is the actual state of affairs, and that we do, as a matter of fact, have more energy while fasting than at any other time."

Mr. Carrington overlooks the fact that while he is fasting, vital force is not starving for fuel so long as it can feed upon the reserve stores and tissues of his body. On the other hand his materialistic critics, among them Dr. Tilden, are wrong when they deny the existence of a "vital force" independent of sun energy or chemical energy.

The soul element is not dependent upon the physical material body. When the latter dies the vital activities continue in the spiritual body. If, however, we desire vital force to operate as long as possible and as energetically as possible in our physical body, we must keep this material medium of expression in perfect condition by regularly supplying in sufficient quantities and right combinations the food materials necessary for the repair of tissues and for fuel material.

Fats and sugars of simple, chemical composition are the common heat and energy producers of the body, but the brain and nervous system feed on highly organized fats and proteins. These brain and nerve fats are elaborated and stored in the tissues of the body *by the activities of the animal and human life elements only*. The greater these reserve stores of nerve foods, the greater the vitality and the powers of resistance and reaction of the individual, the more positive he is physically and mentally. The more depleted the stores of nerve foods, the more negative, sensitive and susceptible the individual becomes to diseases of body and mind.

Mental and emotional activities consume the reserve stores of nerve fats very rapidly, and whenever these fuel materials

become exhausted, brain fag, nervous prostration and subjective psychism are the inevitable results.

The vegetable life elements can never directly elaborate these highly organized animal fats and proteins, because the latter are the products of the animal or spiritual life element. It now becomes apparent why flesh foods contain nutritive values which cannot be found in the vegetable kingdom.

It often happens that the animal vitality of an individual becomes lowered and depleted to such an extent that it can no longer elaborate vegetable food materials into the highly organized, refined and complex animal brain and nerve fats. When this low ebb of vitality or nerve exhaustion is reached, a purely vegetable diet may prove insufficient to lift the patient out of his weakened condition; at this point the physiological and psychological moment for a meat diet has arrived. Flesh foods are alive with the vibratory forces of the animal life elements, they contain already prepared stores of animal nerve fats which the weakened vitality of the patient can raise to the vibratory ranges of human brain and nerve matter, much easier than the comparatively simple and inert food materials of the vegetable kingdom.

We have proved this true in many instances where we had to deal with great depletion of vital force and nerve exhaustion, as in the advanced stages of tuberculosis, nervous prostration and subjective psychism.

Otto Carque, one of the best American authors on vegetarianism, wrote to me concerning the theory of the Life Elements and their relationships to food value, as follows:

"Now, if this would be the truth, the carnivorous animals, or, for that matter, the cannibals, would stand at the head of the animal kingdom. There was a time when the savage warrior cut out the still pulsating heart from his slain enemy's chest and devoured it in the belief that his adversary's forti-

tude might thus be imparted to him. For a long time, Napoleon the First, included in his daily food the brain of an ox, in the superstitious belief that he would thus increase his own brain power, while it is very likely that his dietetic errors brought on disease, his early downfall and premature death.

"Englishmen are thought to have conquered the world, because they are more or less meat eaters. We might as well say that man, because he can handle a gun, has a greater muscular power than the elephant.

"Man is by nature frugivorous and in the long course of evolution from the half-animal state and savagery to civilization, the development of agriculture and especially fruit culture, was one of the most important factors. The higher mental and moral faculties of man have been developed in making this planet more habitable for himself and his progeny. First there ruled nothing but brute force, then came the age of emotions when man was governed by fear and bowed to his 'made' gods. Now dawns the age of intellect, which will be crowned by that of universal love—love towards all life in the universe—I cannot believe that the human soul depends for further development on any outside vibrations, such as we may get perhaps from the use of animal flesh."

When our friend Carque asserts that the theory of "life elements" as applied by me to the meat question, justifies the eating of human hearts and of ox brains for purposes of mental and moral improvement, then he confounds the purely vital qualities of the higher life elements with their intellectual and moral activities. The higher life elements contain in higher potencies, the purely vital qualities of the lower kingdoms of nature plus intellectual, aesthetic, moral and spiritual capacities and powers. In the building of animal tissues and fuel materials are concerned the *vital* qualities of the life elements, not the mental and moral.

These facts of Natural Science will answer also the arguments of other friends who, at times, have said to me: "If this theory of life elements is true, carnivorous animals should be more intelligent and docile than vegetarian animals, and cannibals should be wiser and better than beef and pork-eating people." Much of this confusion of ideas has arisen from the fact that the forces controlling the animal kingdom have been designated the "spiritual life elements". We surmise that the author of "*Harmonics of Evolution*" by the term "spiritual" refers to the intellectual and moral qualities of the animal life element, not to its purely vital and physical aspects.

We are well aware of the fact that the cannibal cannot be intellectually and morally elevated by eating missionaries. Valor, wisdom, ethical and moral attainments, are higher manifestations of the human *soul* element, not properties or qualities of flesh and blood.

The degree of vital force possessed by a person is indicated in his aura. Those who have developed the faculty of spiritual sight can judge the vitality and positive magnetic qualities of a person by the extent and intensity of his vital aura. To the seer, the latter is visible in the form of a red halo, exuding from and surrounding the body. The animal exhibits nothing but this red aura of vital magnetism while man, according to the degree of his mental, moral and spiritual development exhibits in his aura all the colors of the rainbow.

It is the red element in the aura which increases with meat eating, not the blue, the yellow and the purple which correspond to intellectual, moral and spiritual development. The red aura of animal vitality is usually very much attenuated or entirely lacking in those patients which we have described as negative, sensitive and psychic. It is the loss of this protecting envelope of vital magnetism which renders such individuals abnormally sensitive to outside influences and increases their susceptibility

to control by ignorant, selfish, or vicious intelligences in or out of the body. In other words, "sensitives" have become depleted in the purely vital animal qualities which form the dividing wall between the spiritual material and the physical material planes of life. Such negative individuals readily respond to the tonic effects of the positive animal magnetism derived from flesh foods.

The "Great Teachers" who from personal observation understand conditions of life on the physical as well as on the spiritual planes, inform us that obsessing, spiritual intelligences abhor the magnetic qualities peculiar to flesh foods and to meat-eating human beings; that this animal magnetism is much more repellant to spiritual beings than is to man the flesh of carnivorous animals.

In closing this article I wish to assure my readers that I have not abandoned the cause of vegetarianism, but merely desire to treat this all-important subject impartially and from every possible scientific point of view. This is the only way to avoid the pitfalls of prejudice and the danger of going into extremes.

[*To be continued*]

Knowledge and wisdom and experience are the earned increment of the Soul. The very law of their nature makes of them an indefeasible possession of the Soul. They are the results which accrue to man as the reward of his efforts in the right use of his original stock. Unlike material possessions, however, he may give them to others in unlimited measure without in the least diminishing their amount within his own possession. On the contrary, the more he gives the larger becomes his stock from which to give, *ad infinitum*.

——*From* "The Great Work."

A Letter From Brazil.

Part Two. With an Answer and Some Comments.



THE FOLLOWING was not written for publication. It is part of a letter from a reader of "*The Great Work*" in Brazil, South America, to an old-time friend and school-mate in Kentucky who sent him the book and asked him to read it and [after writing him a criticism of the book] to tell him something concerning "conditions in Brazil".

That which follows is the latter section of his answer wherein he has endeavored to comply with his friend's request concerning Brazil.

It is of such unusual interest and value, coming as it does from an unbiased sojourner in that wonderful country on "the other side of the sun", that we asked of and received from its recipient the gracious permission to let our readers have the benefit of it. We trust they will appreciate it.

"The job you give me of writing something on conditions in Brazil is the most difficult you could have hit on. The longer I am here, the less definite judgments I have on things Brazilian. Any general statements would be only half true and entirely misleading, and, of course, anything I say applies only to Brazil, which is as different from some tropical countries, no doubt, as it is from the United States. Consider, too, that Brazil is larger than the United States proper, with climate, scenery, etc., equally varied. The jungles of the Amazon River correspond with the popular conception of the tropics, sultry, malarial, unfit for habitation. Here you find the enormous rubber forests, which furnish Brazil's chief industry.

The whole coast of Brazil is lined with mountain ranges of from 700 to 1500 meters in height, making the construction of railroad lines to the interior an extremely costly process. In this region the nights are cold, the days hot, occasional frosts, never ice, in fact an ideal climate. This section [out from Rio de Janeiro] abounds in hardwood forests, fertile soil and splendid pasture land. In the center of the country are found, in one part, the mountains of the state of Minas Geraes, abounding in gold, iron and other minerals. No coal has been found in Brazil, but the country is exceedingly rich in water power, there being heavy falls in all parts of the country. The falls of the Ignassi on the Argentine border are the second largest in the world, being exceeded only by the Victoria falls in central Africa.

Further south one finds the campas, or open table lands, which average about 800 meters above the sea. It is here that the future of Brazil lies in my opinion; a temperate climate which varies little the whole year round, soil suitable for anything, but especially for wheat, cereals, vegetables and fruits. This part of the country has been colonized by the Germans almost exclusively, and there is talk of forming a separate republic before many years. Only the coast is yet settled and the whole interior of Brazil is practically untouched. There are areas in Brazil on which no white man has ever set foot, larger than such area at the south pole. On even the best maps it appears an absolute blank.

That a tropical climate is fatal to the development of any white race, I think is beyond doubt. Stagnation is inevitable. Activity does not go with the tropics. A northerner feels the difference, the enervating influence of the climate, in a short while.

I had as assistant, a young Brazilian engineer who was exceedingly patriotic, thoughtful—a gentleman from A to Z,

and as decent a chap as I have known. He asked me once my frank opinion of Brazil. I told him that while Brazil cannot now be called decadent, as her undeveloped natural wealth must continue to attract both capital and colonists from the older countries for many years, yet ultimately a decadence would come for two fatal reasons; one the climate, and the other the large infusion of negro blood. He turned away sadly and said "I am afraid you are right".

The Brazilian government has had a much more stable history than most people imagine. It was settled by the Portugese, who at the time led the world in matters of exploration and colonization. The Dutch took possession of the principal cities for a while, but were driven out by the Portugese settlers. Brazil at an early date passed from being a Portugese colony to a co-ordinate part of the empire, the emperor actually residing a part of the time in Brazil. In 1821, or about that time, the separation was peacefully effected, the son of the King of Portugal remaining as Emperor of Brazil.

In the fifties Brazil won a bloody war from Paraguay, and in the eighties was passed the "ventre livre" law, which declared that all children born of slave parents should be free. In 1888 slavery was entirely abolished and, as a result, the disappointed slave owners combined with the republicans to oust the emperor and install the republic. This was done in 1889. Since that year progress has been astonishing. Rio de Janeiro has been entirely rebuilt and is now the most beautiful city in the world, so they say. The city of Sao Paulo, which is in the heart of the coffee district, is a splendid metropolis of some 250,000 inhabitants, up-to-date in every respect, and just like an American city.

The states and cities on the north, on the other hand, Amazonas, Para, Pernambuco, and Babia, have remained stagnant, and today present the same appearance as in the old

slave days. The city of Babia, 200,000 inhabitants, has trolley cars, which is the only modern improvement north of the city of Rio. In Babia the sewers still flow through the streets, the houses are made of mud, the streets are so narrow that you have to get in a door when you want to pass any one else, the men wear clothes made in the style of 1880, and it is like a visit to another age to take in this city. In Babia, the negroes, I am sure, form 90 per cent of the population. This is the only northern town I have visited, but the others are like it. The only real progress has taken place in the states from Rio south. There the climate is more or less temperate and the inhabitants are more largely white.

The national characteristic of the Brazilians is "tristeza" or sadness. The people are sentimental, hospitable, indolent, incompetent, immoral, brave, sensitive. While immoral, they are very particular about their women. In Babia it is still unheard of for a lady to appear on the streets without her husband or father; and to attempt to get around a wife or daughter is punishable with death, as with us. To speak to a girl except in the presence of her father or mother is highly improper, with one exception, and that is, a girl may lean out of her front window and talk with you, but nowhere else. A fiance never sees his wife-to-be alone till he is married to her. At the same time irregular marriages and illegitimate children are the rule - and not the exception.

Brazil has better laws, and they are worse enforced than anywhere else. The form of government is copied from that of the United States, but the best features of the laws of all the countries have been adopted.

Brazil recently surprised itself and everybody else by having a bloodless presidential election. It was the first time since the foundation of the republic and there have been two candidates for the place, and everybody thought there

would be trouble. Of course the election was a farce as far as counting the votes goes, but it is all over and nobody hurt. Thousands of votes were turned in from certain districts of the city of Rio where it was proven that the polls were not even opened on election day, but such matters attracted but little attention.

The Brazilians are not unintelligent, but ignorant. The percentage of illiteracy is appallingly high, I forget the figures. To be able to read and write is quite a distinction, and a scrub engineer like myself is more or less of a God. Please to know that in Brazil I am Dr. N—, and if anyone should fail to call me that, it would be intended as an insult.

There is a very bitter antagonism between the Brazilians and the Argentinos. The Argentine looks down on the Brazilian and calls him a monkey, and the Brazilian foams at the mouth at the mention of Argentina. Each is building a navy as fast as it can to get ahead of the other, and will probably have a war yet, if Rothchild lets them. Brazil has about 30,000,000 inhabitants and Argentina about 7,000,000, but it would not be so one-sided as these figures indicate. Brazil, at present, owns the most powerful battleship afloat, the Minas Geraes, and she has three other Dreadnaughts building. Of course they have to be paid for, which means that the already overtaxed country will be still more heavily taxed, and Brazil will be shackled more heavily in its position as a commercial dependency of England.

You cannot turn around in Brazil without paying a tax of some sort. This state wants to tax me for being an engineer. I have denied the charge, however, and the burden of proof is now on them.

The influence of the Catholic Church is considerable, though not so much as you might think. The new president is a Mason, and the Catholics do not hold the balance of power

by any means. The priests are objects of universal contempt and ridicule, and the favorite joke in the comic weeklies is some hit at the graft or immorality of the priests. The people as a whole are distinctly irreligious, both educated and uneducated classes.

The most salient fact with regard to Brazilians generally is the absence of those solid qualities of industry, morality, truthfulness and integrity, which alone can make a great people.

These rambling notes are of course no good to anybody, but they represent exactly the state of my mind with regard to Brazil. I have not made a single statement but what admits of many things to be said on the other side.

Mr. Bryan recently made a tour of the South American countries and his letters to *The Commoner* contain a vast amount of information and shrewd observation, though being in a semi-official position, as it were, he doesn't give the worst.

——A. F. N.

A brief explanation is, perhaps, necessary to enable the reader to get the full benefit of the following most interesting letter:

The foregoing "*Letter from Brazil*" is but the latter half of Mr. N—'s letter. In the first part of his letter [which we have already published in the last issue of *Life and Action*] he gave expression to his views on the subject of "Free Will", "Physical Materialism", and "Personal Responsibility", in a quaint and original manner which betrays a clear and comprehensive intelligence and a keen appreciation of humor.

The letter which follows is far too good to be lost in a "letter-file", or filed in the waste-basket.

Doubtless, if either of these life-long friends had suspected

for one moment that his letter would find its way to the columns of *Life and Action*, he would have expressed himself in much more conventional form. It is safe to say, however, that he would not have improved his letter by doing so.

It is the undertone of "personality" that gives special interest to both these letters. One reads "between the lines" a deep undercurrent of fraternal friendship and affection between these two "men of the world" which has survived the vicissitudes of life since the days of their "college debates".

Quite regardless of the points of difference involved in their discussion, the genial note of genuine friendship in the freedom and confidence with which they address each other weaves its charm about the heart and impels one to wish that all men were bound together by the same common bond of such a friendship.

The following is the delightful reply to Mr. ["Dr."] N—'s charming letter, from his old time school-mate and "college chump"—as "Dinkelspiel" would say:

Dear Freak:—

I used to call you a "Freak of Nature" because I liked contrasts, but from a serious note in a part of your letter I fear that I shall have to do considerable "bat fighting in your belfry" to keep you from developing into a genuine freak. If there ever comes to be too much truth in the name "Freak" for it to be jocularly applied to you, I am glad to know that I can address you as "Doctor". Whenever the heredity, environment and temperamental tendencies of your government compel it to tax the name "Doctor", I shall exercise my seeming free will and provide a name for you that will neither offend nor bring you taxation without representation.

Before I shoo a single bat, however, let me say that, in obedience to the inscrutable and immutable laws of my heredity,

my environment and my temperamental tendencies, I am compelled to think, and to say to you that I think, that I enjoy and appreciate that part of the working of the law which forced you to write me such an interesting and satisfactory letter. You may have been compelled to think that you have noticed that engineers are not usually forced to spend much time either in letter writing or in literary pursuits, and I appreciate all seeming exceptions to law when they work in my favor.

You were wrong in thinking that I never did quite see your position. One day I looked up to the top and source of everything, and there I saw you occupying your position. Imagine that my name is "Freak N—" and see if I do not state it to you just as it was given to me. Here it is:

"I am never conscious of anything except by an act of my own consciousness, therefore I cannot really know that anything exists except the acts of my own consciousness. My consciousness of other minds comes to me in the same way, therefore in all probability no other mind exists or ever has existed except my own. You may argue to me that if other people were the creatures of my imagination, they would wink out when I ceased to think about them, and that since you can bring me reputable persons about whom I have not thought in ten years, who will assert that they have actually existed during all that time, you have thereby proven that they are real people; but this is not true for the following reason: My mind is great on deceiving itself; and all those persons you bring me and the lies they tell about their not having been winked out is just another trick of my ingenious mind to deceive itself.

"If you argue to me that you reflect and that you must therefore exist, I would answer that you only *think* you reflect. There is no real existence except my own, and I frequently doubt the reality of that. I may, after all, just be fooling

myself. But despite the uncertainty of my own existence, and despite my inordinate tendency toward self-deception, there are some things I know that are 'indisputable'. I *know* that my mind, together with all these supposed minds which my deceptive fancy creates, works under the unchangeable laws of heredity, environment and temperamental tendencies; and that since the laws are unchangeable, no blame can attach to me, however big a fool I am forced to make of myself, because I am forced to perform every act of my life in obedience to these laws. It is true that I recognize those laws only by an act of that consciousness which is itself uncertain, but I am dead sure that the laws are immutable and that I know what they are."

Now in truth and reality [if there is any truth and reality] this is all I have ever been able to hear or to read on the subject of fatalism. If you know any more about it than this, please sit down and work it over till you get it written down in plain English, then send it to me and I will pore over it until it penetrates. State fully all that is admitted and all that is claimed, both as to the idealistic philosophy and as to free will. All I have ever been able to see in Idealism is just equivalent to the statement that when a man is dead, he hasn't the same physical capacities, faculties and powers that he had while he was living. I see little more in fatalism.

I used to understand that because your mind was immature you liked to start an argument with me just to get me to explain to you something you had read and could not understand. I hesitate to think that you really still need help of this kind, now that you are almost a grown-up-man, but if you do, I shall be glad to enlighten you further. We shall of course, maintain the complete frankness of our former conversations. In other words, when I have satisfactorily answered all your questions and have shown you clearly the absolute

folly, not to say idiocy, of your position, you must admit it freely, just as you used to do. And since we are so far apart that I may not see that quiet, genial smile of enlightenment by which you so frequently admitted the point, you may just write your admissions as they come due.

Now as far as positive proof is concerned, I must admit to you that I have never seen anyone prove anything absolutely; neither Idealism nor Materialism, neither fore-ordination nor free-will; and, unless something is admitted as a premise, I see no way to reach any logical conclusion on any point. If matters as patent as consciousness, existence, law, free-will, personal responsibility, etc., are to be called in question, then there is nothing real on which to base an argument.

For instance, if you assume that a man is purely a creature of circumstance, then there can be no right or wrong, reason or folly, so far as he is concerned. But, admitting that there is nothing real except your own consciousness and its creations, tell me if the following happening between two of the creatures of your fancy would seem foolish to you: My companion suddenly had both legs entirely shot away. He was too heavy for me to carry, so I sat down by him and spent an hour begging him to run with me to the doctor. I then spent one hour in trying to persuade him to remain where he was and not run off until I could go for the doctor. I then spent a third hour in begging him not to kick us, if we should come back too late to suit his convenience, and the fool died before I had time to start. Does it seem foolish to you to plead with a man in a matter about which he has absolutely no choice? What fools then must be all those creatures of your mind who were the leaders of antiquity, both in thought and action; all the great teachers, including Christ, all the great generals who said "follow me", all the great orators who attempted to move the masses to a desired line of action. Consider, in

the light of the example I have given you, the folly of such pleadings as this: "Take my yoke upon you", "learn of me", "BE NOT DECEIVED", "whosoever will, let him take of the water of life freely". What fools they must have been who made them. If you will study the life of the Christ with reference to such ideas as the above, you will find the wonderful part about him was not that "he never argued", but that he missed the idea of free will so far. What then, would a man seem to you who would suggest to his friend that he read a book, or an engineer who would give an order to a subordinate, or a bill-collector who would present a bill, as if you had any choice about paying it?

Talk about its being sublime to throw aside the immutable laws, but doesn't it go from the sublime to the ridiculous when compared with the sublimity of being the only one able to discover what the laws are?

When you come to think of it, isn't it sub-sublime to deny so stoutly the very point which your own shadowy philosophy by the inexorable laws of Collins' logic, must admit? Major premise: Conceptions of your own mind are the only things that are real. Minor Premise: You inherited from your Methodist ancestors your real conceptions of free will and moral responsibility. Conclusion: Therefore, by heredity, you have free will and moral responsibility. Isn't it strange, too, that while ideas are the only things in the world that are real, and that while there has never lived a man who did not act as though he had a free will and thought every body else had, still there is "absolutely nothing in the idea of free will and moral responsibility". When you knew that because of the immutability of law there could be neither credit nor discredit, praise nor blame, why did you not, instead of so courteously expressing your appreciation, write: "I am glad you had to write me about my mother; others are not forced to write

quite so often as I should like, and I hope the necessity will be laid upon you again soon"?

As a matter of fact, there is absolutely no conflict between free will and the immutability of law. They are both indisputable realities. "Whatsoever a man soweth, that shall he also reap". Here are both unchanging law and free will. He may sow as he choses, but the law is that he will reap what he sows. Free will is a part of man's inheritance, and in that sense he is a product of heredity and environment. The air is also a product of heredity and environment, but it did not inherit free will. As a result, it always moves out of the way when a locomotive comes in contact with it with a greater force than it has. On the other hand, two brothers may be walking along the railroad track who have had the same heredity and environment. They have, however, made different use of their will power, and, as a result of this, the one who has sown too many wild oats may rush into the engine out of whose way the air is rushing, and smatter his brains over its front, purely and solely because he chooses to commit suicide. Whenever you assure me that you really are too dense to see this, I will then explain it to you so simply that "a fool may not err therein".

Meanwhile, I shall wait a few months more to see how long it will take my heredity, environment and temperamental tendencies to make me do the reading you suggest. If it does not do it in six months more, I am going to see what free will can do in the case.

Since you are driven to do everything you do, I feel sure you will be forced, upon receipt of this letter, to order Vol. I, of the Harmonic Series, "Harmonics of Evolution", from the same company. You will enjoy it as much or more than the others.

I shall try to write you a more decent letter some day when I can get away from so foolish a subject as fatality." ——J.N.

Individual Opportunity.

By J. D. Buck, M. D.

MAN seems to have been created with appetites, passions, desires, ambitions, aspirations and ideals in life, which, taken together, constitute zest in living, or what we designate as the "Love of Life".

Then there are the feelings and the emotions; pleasure and pain, satisfaction, satiety and disgust, the results of action along these lines.

All these things are natural, and largely instinctive in the inherent nature of man.

Some are the natural impulses to action. Some are admonitions and warnings, or brakes to the wheels. None of them is intrinsically evil, nor essentially destructive.

Man may act along any of these lines, within certain limits, and the law of "Action and Reaction", or equilibrium, is basic here, as in all machinery, and as everywhere else in nature.

Back of all these impulses, faculties, capacities and powers, is the Individual Intelligence, the actor; ideally and potentially the *possessor* of all the rest — a unit in the midst of this diversity and multiplicity.

Action does not necessarily imply growth, nor development; for "*it all depends*", and may perchance, imply devolution or destruction.

Growth and development imply and involve action—*plus* continued constructive adjustment; and this adjustment means wider range and facility for action.

These are the Natural Resources of man. They are his intrinsic possessions, his natural and Divine Heritage. They are his only *real* Possessions.

Every normal individual, under the latent impulse of the life current, seeks opportunity to exercise these potencies, faculties, capacities and powers.

This comes with the instinct of life. It is thus that man faces life and feels its impulse to action; and either blindly, from impulse, or rationally, from design, seeks opportunity to act.

Many there are who seem never to get far beyond this blind impulse, which they share with the instincts of animal life and intelligence.

Life, to these, means present enjoyment, and this enjoyment is largely on the instinctive, or animal plane.

But the Architect of the mechanism of man, when devising this wonderful organism and providing for its perpetuity through eons of time, perpetuating it in spite of the ignorance and folly of man age after age, did something more.

He provided for its continual improvement and higher evolution.

Up to this point God and Nature have done the work without consulting man.

The Elohim [plural] said: "Let us make man after our image".

The Elohim, in Kabala, are "The Builders", the Creators, the "Principalities and Powers".

From the primary endowment of man the work of Construction—Evolution and Perfection—was turned over to man himself and the responsibility therefore fixed upon him.

From the inherent Instinct to Live he must evolve the Intuition to Improve and to Perfect Himself.

From his two natures—the animal and the human—he must evolve a third, the Divine. Just as the human perfects, refines and epitomizes the animal, so the Divine must perfect the human.

The Individual Intelligence is thus an "Image", a reflection of the Divine Intelligence.

If the statement in the Bible means anything, here would seem to be the *Imagery*; and it seems complete, justified and fortified by all we know of man and the laws of human evolution.

Man has thus a threefold nature, the Animal, the Human and the Divine.

His roots are sunk deep in the instincts of animal life. His crown, his glory and his fruition lie in his spiritual possibilities that encompass and overshadow him; while his theatre of action, his resources and his Opportunities constitute his human experiences here on earth.

"Between two worlds life hovers like a star,
From morn to night on the horizon's verge."

It seems to me that these considerations, drawn from all human experience and observation, and fortified by all we know of science and human evolution, make very clear the meaning of human life.

It is a GREAT OPPORTUNITY.

It equally dignifies Man, glorifies God, and justifies Nature.

So far as the *plan* is concerned it nowhere is at cross-purposes with itself; and no man ever yet found himself contented with life and rising continually to higher and still higher things, who had not built upon precisely these lines, and evolved in this definite way.

This would seem to be the meaning of "Natural Science": The Facts of Nature Demonstrated, Classified, Apprehended, Applied and Utilized.

Nor is this threefold nature of man a mere "theory", any more than is that of the three kingdoms of Nature—the mineral, the vegetable and the animal.

Neither are the meaning and force of classification weakened, in either case, from the fact that the kingdom of Nature

and the departments in the nature of man merge into each other by imperceptible degrees.

Their unity, in either case, lies in the *one Life*, the impulse and trend behind all evolution.

The diversity lies in the *upward trend* and in the ideal perfection toward which Nature builds; and toward which man, if he will, may co-operate.

It does mean, however, that God and Nature are in perfect harmony, working together by Law; and that man may, if he choose, apprehend the law, come into harmony with both God and Nature, rise above the human as he transcends the animal, and become *Christos*—"at-one with the Father".

This GREAT OPPORTUNITY is the real meaning of human life.

This is man's heritage from God. It is priceless and inalienable. It is planted so deep in the foundations of man's being that nothing can destroy it but the individual himself.

Is it not strange that with all the vicissitudes of life, variation, natural selection, the survival of the fittest, changes of climate, heredity, disease and death—the human type still persists unchanged, age after age, for unknown eons of time?

It is just as easy to imagine the human race extinct, and that something else could take its place on earth, as to imagine man to be what we know he has been so long, and yet, that he could lose his *Opportunity* to rise continually to something higher, *except by his own indifference, or his own act.* Life means Opportunity. The two are inseparable.

Do you know of anything, my Brother, that so dignifies man and so glorifies human life on earth, as this Opportunity for man to become a Co-Worker with both God and Nature, and "Joint Heir" to a Spiritual Kingdom?

Does it not, indeed, seem a veritable "Gift of the Gods"? And upon what terms? Simply that we shall apprehend our

own capacities, by use perfect our own natures, and rise continually to higher and still higher planes.

With every good work done, every duty performed, the reward coming *with the deed*, there is capacity for more and better work and more rapid progress toward higher things.

There is no waiting for a future reward, no uncertainty as to the result. It is *intrinsic, here, now*—like the voice and its echo, like the ball and its rebound.

It is "Opening the windows of the Soul, that the imprisoned splendor may escape"; it is like "closing the circuit", when the light bursts forth.

The only thing man really possesses, or ever can possess, is Himself; and he can make this possession exactly what he pleases — a palace or a hovel, an angel or a devil.

Life, then, means OPPORTUNITY.

Then come vicissitudes, circumstances, events, environment.

These are what most men understand by "Opportunity"; and whether they may be so or not, depends entirely upon how we regard them and how we use them.

The saying: "Where there's a Will there's a way", is a truism. Our mental and psychic *attitude* toward all these things largely determines the results—far more, in truth, than do circumstances.

What we most desire we strive after. And even here, with desire, the capacities and powers, measured by circumstances and impelled by desire, must consider, weigh, measure, and recognize—Opportunity...

Very often we may *act*. Sometimes we must *wait*. "Heaven is not reached by a single bound". Most people forget this; and when they do they fill their souls with envy, impatience, self-pity and dissatisfaction, thus crippling themselves.

Thus they strive far less to *become* than to *acquire*; far more to *possess* than to *be*.

The real issue is not how many opportunities we have, but in how do we utilize these we have. It is not the things we do, but *how we do* them.

We do not differ in our natural, intrinsic endowment; but in the degree of unfoldment, and in the manner of regarding and utilizing our capacities.

The real endowment, as we have seen, is independent of time, place and circumstance. If we hold the thought, cherish the desire, and are equally ready to act or to wait, we shall surely recognize the opportunity, as by intuition.

So trained, prepared and ready, one will accomplish in a day, where another fails for all time. It is like smouldering embers bursting into flame from a little draft of air. The real accomplishment is within the Soul, and one must have worked up to it in order to realize it; to seize it, utilize it, and pass on.

This is culture in the highest sense, the growth of the Soul. Its guiding light is Faith. Its motor power is the human Will. Its ways and means are Self-Control, Patience, Courage and Steadfastness. Its Results are, to unite Opportunity with Realization, and then again—pass on.

He who is faithful over a few things shall be ruler of many. It is the pot of ointment, the widow's mite, the cup of cold water, the kindly word, the smiling face, the gentle touch — nay, the wish, even, to be kind. And it all radiates, and then it returns, and the voice whispers: "She hath done what she could".

And so we find that we *make* opportunities and they are, after all, within. He who waits for them to knock at his door, while it is yet closed and bolted, will wait in vain.

We have seen that these latent powers must be exercised; and here stands a great paradox. Most of mankind desire opportunity for advancement; to acquire wealth, fame or

power; to rise above their present station; to reach the top. But they often mistake the measure of values.

Others, starting from the same plane and with similar endowments, regard only those less fortunate than themselves, and seek a way of lifting them up.

Each of these classes follow, more or less blindly, an intuition, or impulse to action.

The humanitarian may not realize his attitude as that of self-denial. His zest and satisfaction in his pursuit may be even far greater than that of the votary of pride, greed or ambition.

The desire of each "grows by what it feeds on". Each may be "absorbed in his work". It is perfectly natural that each should desire to advance and improve. That desire is the impulse of evolution to which I have referred.

But while the *latent impulse* may be the same in these two cases, the concept, the thought, the recognized motive are different, and often exactly opposite.

The one, in trying to rise, is apt to be indifferent or even reckless in pushing others back, or pulling them down.

The other, forgetful of self, may seemingly help others at his own cost or sacrifice.

Just here comes in that Jewel of Wisdom—"He that would save his life shall lose it; but he who would lose [sacrifice] his life for my sake, shall surely find it."

The reward of the greedy and the ambitious often turns to dust and ashes. It *always* does, where the law of use and the measure of values are long violated or ignored.

The reward of the humane, the true altruist, never can disappoint us, because it is within, incorporated with the very *texture of the Soul.*

We have no history of any age or clime, when so many people, *at one and the same time*, seem imbued with this humane

spirit of helpfulness and were ready and anxious to uplift, comfort, cheer and bless those less fortunate than themselves, as there are today in this great pulsing western world.

That there is much wasted energy, and there are many unwise undertakings, is, of course, true. These are to be expected.

To fit impulse to method, in such manner as to obtain the most complete results from opportunity, means wisdom, discrimination, and both tact and experience.

Slowly the world is learning *how* to do all this.

The Booths and the Salvation Army; Judge Lindsey and the Juvenile Courts; Jane Addams and the Social Settlements; "Gene" Debs and the wage problem,—where in history can we find, at any one time, Avatars like these? Not "preaching repentance and the wrath to come" to hungry, homeless, discouraged, and even desperate fellow-men; but like a great, nourishing, tender and loving Mother, saying: "You poor child; put your head on my bosom and *rest*. I love you; let me comfort and help you; let me share with you, for I have more than I need."

So long as man has not lost by *in*humanity and *devolution* that "spark of the Divine Intelligence" which *makes him* MAN—such an appeal, so made, straight from the heart, was never *once* made in vain.

Sometimes the hardened criminal may say—"It is too late"; and if he adds—"If I had only met such kindness before, it all would have been different"; here is still the "open door".

The records along just these lines, if fully written, would even outnumber the sermons on "Original Sin", and the volumes on "Foreordination".

What does it all *mean*? Simply this: That "Love lieth at the foundation. Over all Love reigneth".

It is the province, and the clearly formulated *design* of

the School of Natural Science, to dig to this foundation to clear away the rubbish that obscures the view; to make clear these Opportunities in life for individual growth and evolution, and for the upbuilding of the true Social State.

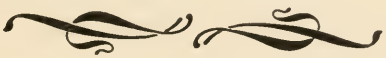
For both the Individual and Society, the Work is *Constructive*, from beginning to end. It does not war with Creeds and Theologies, nor discuss Philosophies. It allows "the dead past to bury its dead". It says: "Come, let us build Character by right conduct. Let us utilize Opportunity in the light of the highest Good to all. Let us LIVE THE LIFE. That alone enriches us; and while it makes no one else poorer in our search for riches, it enables us to enrich all others, and still to riches grow."

Natural Science appeals to Facts for its justification. It says to all students in life who face Opportunity,—"Here is the Theorem; try it and see."

Test your Work by the Theorem; and you will demonstrate the Theorem by your Work.

The Soul of it all is MATHESIS — exact mesaure for measure; the Law of Life, running like a golden thread through every department in the life of man, Physical, Intellectual, Ethical, Psychical and Spiritual, as throughout the Universe.

Here q.e.d. means Unity, At-One-ment, Harmony, Progress, Self-Completion, Eternal Joy.



More About Judas.

By "Ikie Pivins"



T WAS with the greatest interest that I read the article in the March-April number of *Life and Action*, on the part that Judas Iscariot played, or rather acted, in the betrayal of the Master, Jesus.

I was an attendant with one or two other persons who were deeply interested in the higher philosophy connected with spiritual matters, at the home of a medium, about a year ago. We were at what was designated a "scientific seance". At this class of seances different notable persons would be asked by the "controls" to visit this medium and they [the controls] would then elucidate the philosophy of the other side of life.

These seances were of the trumpet class, and on the particular occasion herein referred to, "Judas" was announced as a visitor. I give you the details, as nearly as possible from memory, of what was said. You can take it for what it is worth, as I could not "see" the individual who was using the "trumpet".

As before stated, in other communications, I always found this medium to be honest. Again, in my dealings with this particular medium and her "controls", I have the first time to catch them in a falsehood, in things that I could verify through my physical senses.

Therefore, on this occasion they had and still have the benefit of any doubts in my mind as to the genuineness of the party who purported to talk on this occasion.

One of the "test conditions" of this medium was to require each individual spiritual personage to announce his name and

fully identify himself to the party he wanted to talk to. If he could not do this he was asked to "step aside" and let someone talk who could.

In the "scientific seances" the rule was varied a little, in that the individual who came to talk, would simply announce his name and relate his "message".

On the occasion of the visit of "Judas", the name was not announced as was customary. As a result the husband of the medium [who acted as director of the seance on the physical side] blandly requested the individual first to give his name, as was the custom at these meetings. The "control" asked that we forego the giving of this person's name on this particular occasion, as he would "vouch for the party being worthy", or he would not have been invited to come. This only brought forth more insistence and excuses for the name of the party not being given; whereupon it was announced through the "trumpet" that the name of the party who was before us "was not a name that was received kindly anywhere upon the face of the earth by any who knew the individual and the part he had played in history".

Therefore, he would like to give his message to the children of earth as he had been invited to do, and depart in peace. After being assured by the husband of the medium that he was as welcome as the flowers in May, the name of "Judas Iscariot, the betrayer of my Lord and Master", was announced.

Of course, everybody present had a dozen or more questions to ask in a minute, which came near putting a stop to the manifestations, by disturbing the "conditions". When things got still, here is the gist of what "Judas" told us on this occasion.

He said that he had been a wanderer in the spirit world for centuries,and if he "bowed his face in the dust for the rest of eternity he could never efface the wrong he had done

his Master in the part he played." He further said that while this was true he had been greatly misunderstood. He said that at the time he fully believed the "power of his Master was fully equal to the occasion", and that he would be able to deliver himself triumphantly from his enemies; but, that in the "rabble and clamour of the mob", the "power" of the magic "circle" was broken and the Master carried off and crucified.

"Judas" said that his own grief was so great at the thought and sight of what his part had been that he rushed out in his agony and put an end to his physical existence "as it is written in history".

There happened to be a gentleman present who had been a Catholic all his life. He, of course, wanted to know something from "Judas" concerning the Immaculate Conception of Jesus. He got his information. "Judas" was delicate upon the answering of such questions in the presence of ladies, but upon being assured that it would be considered only in the light of scientific knowledge, he answered thus wise:

"Judas" said that the Master, Jesus, was Immaculately conceived, in all that the word implies, for both Joseph and Mary fully understood the holy and spiritual principles underlying wedlock", as God intended it from the beginning". We were then given a discourse on the fallacies of "the lusts of the flesh".

Altogether, what we were told was in harmony with "Harmonics of Evolution". We were admonished that our physical bodies were but instruments of the spirit, and if we but rightly used them, they would bring us untold happiness here and hereafter.

"Judas" was asked if it were possible for him to come and talk to us through the forces of this medium and the "trumpet", why was it not possible for the Master Jesus to come and talk also. His answer was that it was possible, but

"improbable", for the reason that the Master Jesus was a person refined spiritually to so high a degree that it would be very hard for Him to come in contact with our "conditions".

"Judas" then said it that would require months of preparation on special diets, habits of cleanliness, and general attention to spiritual refinement, in preparing to receive so "ethereal" a person as the Master Jesus.

Altogether, "Judas" left the "sitters" in a frame of mind calculated to relieve them of the idea of ever talking to the Master Jesus. "*The Great Psychological Crime*" gives a deeper meaning as to why Jesus, the Master, is not a frequenter of mediumistic seances, to all who will devote the time to "dig" for the answer.

My good friends, if anything that I have said in the foregoing is fit to be used for the benefit of the readers of *Life and Action*, you are more than welcome to it. This experience of mine seems to corroborate Story's Eulogy of Judas so well, it has prompted me to write you this narrative of facts.

In this connection I would like you to elucidate the philosophy of just how "trumpet" manifestations are carried on. You need not go into the subject very elaborately—just briefly will do. I cannot understand just how conversation [intelligently] can be carried on by the medium and the "control", when it involves the control of the "will and voluntary powers" of the medium. If this were altogether true, it seems to me that the medium would "get fuddled" at times.

I notice one thing in this class of seance and that is, the "forces" used by the individual spirits seem to come from the respiratory organs of the medium. This fact may explain why the mental faculties of the medium are not interfered with in carrying on a conversation. My explanation of this is, the mental "force" during these conversations between medium and "control", must be coming from some of the

other sitters during these intervals. In order to do this the "magnetism" of the medium must in some way, be used to "polarize" the individual forces of the sitters. In this way, a "little leaven leaveneth the whole loaf". If my line of reasoning is right, just O.K. it.

At other times, I have noticed this same medium talk in a very intelligent way to fully "materialized" spirits, whom she always forces to come out into the open and show themselves outside the "cabinet", as one of her "test conditions", before she enters the cabinet to go into a trance condition. Perhaps this is explainable in the same way—somebody else is furnishing the "forces".

ANSWER BY THE EDITOR.

Your analysis of the method of invoking and exercising the subjective process in this instance is correct. It is merely a problem on the part of the controls, of finding among the sitters one who is sufficiently susceptible to the hypnotic process to enable them to control and direct the magnetic forces through his mentality.

To manipulate the magnetic element and apply it to the movement and use of the trumpet implies the control of some one or more of the mentalities among the sitters. In most instances there are others among them than the recognized medium sufficiently susceptible for that purpose.

In all such instances the recognized medium is relieved of the burden of control in just so far as the other sitters are used for that purpose.

But with a thoroughly developed medium—such as you indicate—it is possible for the controls to carry on a conversation with the medium very easily, and with great facility—in such manner as to disguise their use of the medium, except to one who is able to observe the controls at work.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. II January-February 1911 No. V

After Death

By Sir Edwin Arnold

He made life—and He takes it—but instead
Gives more; praise the Restorer, Al-Mu'hid!

HE who died at Azan sends
This to comfort all his friends:
Faithful friends! it lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at my feet and head.
I can see your falling tears,
I can hear your cries and prayers;
Yet I smile and whisper this—
"*I* am not the thing you kiss;
Cease your tears, and let it lie;
It *was* mine, it is not I."

Sweet friends! what the women lave
For its last bed in the grave
Is but a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which, at last,




Like a bird my soul has passed.
Love the inmate, not the room;
The wearer, not the garb; the plume
Of the falcon, not the bars
Which kept him from
the splendid stars.

Loving friends! be wise, and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell,—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar whose lid
Allah sealed the while it hid
That treasure of His treasury,
A mind that loved Him; let it lie!
Let the shard be earth's once more,
Since the gold shines in His store!

Allah glorious! Allah good!
Now thy grace is understood;
Now the long, long wonder ends,
Yet ye weep, my erring friends,
While the man whom ye call "dead",
In unbroken bliss instead
Lives, and loves you; lost, 'tis true,

By such light as shines for you;
But in light ye cannot see
Of unfulfilled felicity,
In enlarging Paradise,
Lives a life that never dies.

Farewell, friends! Yet not farewell;
Where I am, ye too shall dwell.
I am gone before your face
A heart-beat's time, a gray ant's pace.
When ye come where I have stepped,
Ye will marvel why ye wept;
Ye will know, by true love taught,
That here is all, and there is naught.
Weep awhile, if ye are fain,
Sunshine still must follow rain!
Only not at death, for death—
Now I see—is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Know ye, Allah's law is love,
Viewed from Allah's throne above;
Be ye firm of trust, and come
Faithful onward to your home!
La Allah illa Allah! yea!
Thou love divine! Thou love alway!

He that died at Azan gave
This to those who made his grave.

Should we Desire to Communicate with the "Dead" ? — *By the "TK"*

THE TIME seems now at hand when it is possible, in response to a real demand for definite information, for me to answer a question of vital importance to the School, the Work, the Students, the "Friends of the Work" and finally to myself.

The columns of *Life and Action* would also seem to be the natural and legitimate channel through which to convey my message in such manner as to deliver it in the most direct and acceptable way to all those for whom it is intended and who are entitled to receive it.

It is fair to assume that all those who have made a careful reading and study of the volumes of the Harmonic Series, and on the basis of these text books have applied for admittance as Students of the Great School, and asked for instruction in the formulated work of the Ethical Section of the Great Work, are deeply and definitely interested in the great problem of another life—the life after physical death.

Their interest in the books, in the teachings and findings of the School therein contained, in the Work, in the "Friends of the Work" and in the spirit of Friendship and Brotherly Love which prevails everywhere within the environment of the School and the Work, is evidence as conclusive as could well be adduced in proof of their interest also in the great problem of Immortality of the Soul and of our continued Life beyond the Grave.

In truth, the greatest definite achievement of Natural Science has been its solution of the great problem of Life after physical Death; and hence it is that in this scientific demon-

stration of another life is to be found the central inspiration which attracts to it the interest and attention of those who prefer the definite and unqualified findings of exact science to the tenets of a dogmatic religion.

It is therefore but natural and logical that those who gain admittance to the School of Natural Science should seek to obtain as much definite information and acquire as much exact personal knowledge as may be possible concerning this, the greatest and most vital problem of individual existence.

Most of those who come to the Great School in search of knowledge are moved by the desire to know something more definitely concerning the life beyond. Most of them have relatives, friends and loved ones in that life. In some instances these have but just entered upon that life.

It is inevitable that within the ranks of our Students, Helpers and Friends of the Work, from this time forward the door of the other life will swing open again and again, and one by one they will go from among us to join the "Great Majority".

Each year henceforth the number of our departing Friends and fellow Students of earth who gather on the other shore must inevitably grow larger and larger.

And for each one who goes from among us there will still remain among our number those whose love will follow them out into that other life.

Many there will be among us whose spiritual eyes have not yet been opened. To all of these the life beyond lies outside the range of their vision. To them it is a land of darkness. Into that Stygian darkness, out into the "Valley of the Shadow" their dear ones have gone. Save by the power of Love and the light of Faith they cannot follow.

But the souls of those who yet remain upon this plane of life are filled with inexpressible desire and longing for some definite token that out beyond the darkness there is indeed

a land of Light wherein their former companions and fellow travelers along the journey of life now dwell.

It is but natural that they should seek for tidings through every known and legitimate channel. It is therefore but natural that the Students and Friends of this School and Work, whose spiritual senses are not yet sufficiently developed to enable them independently and constructively to commune with their loved ones in the life beyond, should turn to me and ask for the information they otherwise would seek out alone.

During the last year more than one of our "Visible Helpers" have passed out into that higher life. In other instances the friends and relatives of our Students and Helpers have crossed the "Great Divide".

It is but natural that those who thus have been bereft should come to me and ask of me that I become a "Messenger" for them and their absent ones, thus to enable them to keep open the way of communication and prevent the "Gateway of Death" from closing between them.

To the average student of psychology no seemingly just or adequate reason exists why I should fail, neglect, or refuse to act in such a capacity.

Even among the accepted Students and accredited "Representatives" of the Great School there may, perhaps, be one here and there who, not having had opportunity for any definite study of the subject, would be inclined, on hasty consideration, to think that my position of responsibility in the School and Work should, of itself, bind me in good conscience to render such a service for any Student, Friend or Helper who might ask it of me.

For instance: During the last few weeks one of our accredited Representatives and "Visible Helpers" has been put to the severe test of seeing his beloved wife—who was also his Companion, fellow Student and Helper in this Work—

pass out into the other life, and, for the time being, beyond the limits of his vision and his present unfoldment of Consciousness.

As yet, he is unable, independently and at will, to open his spiritual eyes and look out into his spiritual environment, or otherwise constructively and consciously sense her presence and definitely communicate with her.

Would it be right or wrong, proper or improper, wise or injudicious—all things duly considered—if he should gratify his personal longing for her further and continued companionship, and should come to me and ask me to communicate with her for him and act in the capacity of a messenger between them, delivering to her various messages of love from him and messages of response from her to him in return?

Again: Within the month past one of our Students and Helpers, a young, tender-hearted and affectionate mother, has been compelled [by what I can only conceive as the Great, Overruling Destiny] to witness the physical death of her beautiful, bright, affectionate and only son, a charming and lovely child of seven or eight years. In the face of her love, her care, her effort, her hope, her desire and her prayers, the hand of Death was upon her boy, and he slipped from her loving embrace—out into the life beyond, where, as yet, she cannot follow him consciously and independently.

For the time being her heart is heavy and her soul is sad and her life is lonely from the sense of separation. No doubt it would be a source of inexpressible joy and comfort to her, if she could come to me and receive from me *his* assurance that he still lives, that he is with the Friends and Spiritual Helpers—all of which I could do with unqualified assurance. Doubtless she also would love to communicate with him through me as her messenger.

Would it be right or wrong, expedient or inexpedient,

wise or unwise—all things duly considered—if she should gratify her personal longing and ask me to act as a messenger between her and her boy?

These are questions which apply with equal directness and force to each and every Student and Friend of the Work, now or in the future, who shall be temporarily separated by physical death from the conscious companionship of those they love.

These questions all go directly to the heart and center of one of the most vitally important problems which [in the course of his or her progress in the Great Work of Spiritual Self-Development and Unfoldment] every Student of this School must sometime solve for himself or herself.

The chief purpose of this letter is to throw as much light upon the subject as may be possible within the limits of the space at my command. To accomplish this purpose requires that we view it from as many different angles and study it in as many different lights as may be possible.

To that end let us proceed with our study of the subject in an orderly and sequential manner and view it first, from the angle and in the light of what is definitely known by the Great School and Friends concerning the experiences and the best interests of our beloved relatives and friends who, through the gateway of physical death, have gone before us out into

THE OTHER LIFE.

1. Those who have gone far enough in the definite lines of psychical research to have made a careful reading and study of the text works of Natural Science, comprising the volumes of the "Harmonic Series" [three in number thus far published], will have in mind the fact that, in point of moral development and spiritual growth, the individual enters the other life upon exactly the level to which he has attained in this. Morally, he is, in his essential nature and status, neither better nor

worse than he was on this side of life immediately prior to his transition through the process of death. Spiritually he is neither higher nor lower in point of his essential development. In other words, he takes up that life at precisely the point of individual unfoldment where he leaves off this.

2. The fundamental law of his being in no sense has been changed by the incident we call "death". He is still a creature of evolution, in a world wherein the principle of individual evolution still obtains. His individual unfoldment and evolutionary progress in that life are still dependent upon his own individual effort along constructive lines.

3. The GOAL of his evolutionary progress and effort is still out *beyond*. It is toward the higher and still higher realms of *Spiritual* Life and Action. It is therefore *away from* the plane of this physical life and *not toward* it.

4. But the line of direction of Spiritual growth and unfoldment is always in the line of individual attention *and* personal effort. Therefore, whatever has the effect of fixing the attention and impelling the personal effort and demanding the personal presence of a spiritual individual upon or toward the physical plane, this plane of earth, is directly opposed to his own spiritual evolution, unfoldment and progress. Whatever binds him in any sense to this physical plane, or holds his attention and requires his presence upon it is a definite and distinct hindrance to his spiritual unfoldment and his evolutionary progress.

5. The grief of an earthly husband for his spiritual wife, or that of an earthly mother for her spiritual child, binds the one in spirit life to the plane of earth by a magnetic bond which few in that life are able to overcome. The bond of sympathy for sorrow is one of the strongest ties of the soul. The efforts of those upon the plane of earth to communicate with those upon the planes of spiritual life fixes and holds the attention

of those in the spirit life upon the plane and conditions of physical life and physical things. This has the inevitable effect of retarding the growth of the soul and interfering with the otherwise normal progress in spiritual life and in the spiritual realms.

Therefore, from the viewpoint of spiritual life, evolution and progress, this problem raises and involves a vital question of morality and personal responsibility—especially with all who understand the Law.

It can now be understood and better appreciated why it is that I have not encouraged those who have besought me to become their message-bearer between them and their loved ones upon the other shore of the River of Life.

I have known that in so doing I inevitably become party to a transaction which establishes conditions that definitely and unavoidably interfere with the spiritual unfoldment, progress and evolutionary growth of those upon the spirit planes of life whom I might thus help to bind to the plane of earth.

It involves a distinctly moral question on my own part, because I know the Law and therefore am bound to obey it. I *cannot* act in the capacity of such a messenger without violating my own personal responsibility.

There are, however, some exceptions to the law as above outlined; but these seldom, if ever, exempt those who have been in the spirit life but a comparatively short time.

It has occurred, for illustration, that one of our friends who passed to the other life only a little more than a year ago greatly desired that her husband and other members of her family, yet upon earth, should know what a beneficent service they had rendered to her by cremating her physical body and thereby at once destroying the magnetic bond which otherwise might have exerted a gravitative influence upon her for a period of many months and possibly years—depending upon

the length of time it otherwise would have required for Nature to have broken the bond and dissipated the magnetic attraction through and by means of the much slower process of physical disintegration through natural decay and the gradual resolution of the physical body back into its original elements.

We all know that under ordinary conditions it requires a good many months for a physical body [that has been buried in the earth according to the ordinary method of human burial in this country] to disintegrate. There are many instances where it has required several years for Nature to effect complete dissolution of the human body and final resolution back into its original elements.

The length of time required, however, is dependent upon a number of different conditions; such, for instance, as the embalming of the body prior to its burial, as well as the mineral conditions of the earth in which it is buried, either of which may act as a preservative, and, in some instances, prevent natural and complete dissolution for many years.

It is not generally known, however, that during the period the body remains intact, as well as during the process of its disintegration, there remains a subtle magnetic attraction between it and the spiritual body of its former inhabitant. This is doubtless due to the natural vibratory harmonic [which in all instances must necessarily exist between the two bodies during their union throughout the period of physical life] and which harmonic has not been wholly destroyed by physical death.

The force and degree of this continued attraction varies; and this variance is due to the differing degrees of spiritual unfoldment of the individuals which they have attained before physical death occurs.

The principle may be stated somewhat as follows:

The force, degree or power of attraction, which the physical

body exerts upon the spiritual after physical death, is inversely according to the degree of spiritual unfoldment attained by the individual at the time physical death occurs.

This is only another way of saying that the greater the degree of spiritual unfoldment attained during this physical life the less will be the retarding influence of the physical body upon the spiritual after physical death and before the disintegration and dissolution of the physical.

And this again helps us the better to understand the great, broad, fundamental principle which underlies all true spiritual evolution and individual growth, and gives us an added uplift and inspiration to make the most of this life. For in proportion as we LIVE THE LIFE here we overcome the gravitative influences in spirit life which otherwise would bind us to the level of earth and earthly conditions.

It was largely to elucidate this principle of life that the beautiful Soul above referred to came to me from the spiritual realm and asked me to become her messenger for a few brief moments and convey to her loving and loyal husband and children a message that would enable them, by a still more unselfish attitude of mind toward her, to liberate her from the bond of *her sympathy* for *their sorrow.*

In consenting to act as her messenger in this one instance I did so with the full knowledge and a clear understanding of my own personal responsibility and moral accountability. Had I thought that the result would be to open a line of communication which would bind her more closely to the earthly habitat and environment of her former home I should have told her so frankly and declined her request. But that was the exact reverse of both her purpose and mine.

And the results have fully justified our mutual efforts. For today she is free from the gravitative pull of her earthly home, free from the bondage of her physical body, and free

from the weight of sorrow and longing in the hearts and minds of her husband and children, which otherwise might have held her back and retarded her spiritual unfoldment and progress.

Therefore, in an instance such as this, wherein the motive and purpose are definitely and distinctively such as to result in greater liberty of action and more perfect freedom of a Soul in spiritual life from the gravitative influence of earth, I do not hesitate to act in the capacity of messenger and render the service asked of me.

But even in a case of this character, where the service sought and rendered resulted in definite benefit to both parties between whom it was my privilege to act as a messenger, the sequel to this incident will show that had I acted in the line of my own personal interest only I would have pursued a different course entirely.

It will also appear that, had I considered only the best interests of the School and its Work in this center of activity I would have hesitated thus to open the door to possible misinterpretations, embarrassment and definite injury.

Briefly reviewing the subject from the viewpoint and perspective of those on the spirit planes of life, it will now be observed that while it would seem to be both natural and logical for the Students and Friends of this Work [who are yet unable to communicate independently and constructively with those on the spirit planes of life] to come to me and ask that I become their messenger, in the very largest number of instances if I should comply with their requests the results would be to the distinct detriment of those on the other and higher planes of life.

In most cases by complying with these requests I would become a conscious and therefore intentional and deliberate party to an inexcusable wrong. Knowing the Law and its consequences, I would thereby knowingly and intentionally

violate my own personal responsibility and invite upon myself Nature's penalty, which every student who has read "*The Great Work*" knows is the most terrible that could possibly be conceived, and at once would result in the loss of my Spiritual Powers and my ability and right to represent the Great School and Cause in this or any other field.

With this inevitable result ahead of me it must be apparent to the Students and Friends who, in future, would ask me to serve as a messenger between them and their spiritual relatives and friends, that I cannot do so in any case where the result would have any tendency to impel or invite conditions that would retard the spiritual unfoldment and growth of any Soul upon the spiritual planes of life.

I trust it will now likewise be clear to my fellow Students and Friends that the instances wherein other results than these would follow are the rare exceptions and not the general rule.

Let us now consider the subject from the viewpoint of the best interests of the Friends on

THIS SIDE OF LIFE.

And in order that we shall not start wrong, and as a result get lost almost immediately in a dense fog of intellectual sophistry, let us begin our study of this phase of the subject by fixing once more clearly in mind:

1. That the law of spiritual unfoldment and growth is the same on all the planes of life.

2. That it is therefore the same for the Students and Friends in the physical body as for those in the spiritual.

3. That here, as well as there, the line or direction of spiritual unfoldment and growth is always in the line of *attention and personal effort upward.*

Now, therefore, when one of our Student Friends comes to me and asks me to become his messenger for the purpose of

communicating with a spiritual relative or friend; whilst his *attention* may, part of the time, be fixed upon an individual who is on the plane of spiritual life and in the environment of spiritual things; nevertheless, that is *not* the line of his own personal *effort*. For his effort is not that of striving to rise to the level of spiritual life in order that he there may come into fellowship and communion with one who is in that life.

On the contrary, his effort is to induce one who is in the spiritual realms to come down to the plane of physical life and into a physical environment and commune with him there. In such an attitude of soul there is no impulse whatsoever on his part in the line of spiritual unfoldment, nor is there to either party.

It is precisely the same attitude of soul that inspires a group of "Spiritualists" to sit around a table and endeavor to induce their spirit friends to come to them upon the plane of earth and deliver messages to them through a medium.

Not one of them is fixing his attention upon the plane of spiritual life and conditions and then putting forth his own personal effort to raise himself in the line of his attention, nor is he striving to unfold his consciousness upon that higher and more exalted plane of spiritual life and spiritual conditions. Not one of them is striving to attain to an internal status and condition of spirituality.

In a Spiritualistic "Developing Circle", so-called, each individual is only striving to become as negative and passive as possible in order that the spiritual "Controls" may come and break through from the spiritual side and "control" their consciousness, until the sitters become automatic instruments under the control of their spiritual "band". Once having completely surrendered to such control a physically embodied sitter becomes a subjective medium through whose physical organism messages may be conveyed from the spirit "controls"

to others on the physical side not under such "control".

And so it is, that when a Student or Friend of this Work comes to me, or writes to me, asking me either to deliver a message to or obtain a message from one in the spiritual realms, there is absolutely nothing in his own attitude of soul, or condition of mind, or state of being that could act as an inspiration or impulse towards spiritual unfoldment or growth.

On the contrary he is rather inviting the opposite of that for which every student of this School should strive. Especially is this true where the motive which inspires him is that only of selfish gratification.

An exception to this, however, would be where I might be asked to deliver a message of generous assurance that has for its purpose the more complete liberation of one in spirit life from the gravitative influence of earth.

For illustration: If the Friend whose beloved wife has just passed to the other side should seek to establish a line of communication with her solely that he may bind her to him upon the earthly plane and still enjoy the companionship of her presence in his earthly home, some day he would be compelled to recognize and regret his profound selfishness, for he must inevitably sometime come to realize that in such case he has bound her to earthly conditions and thus retarded her spiritual growth and progress.

But if, on the other hand, the motive which inspired him was that of liberating her more fully from the gravitative influence of earthly conditions and assuring her of his own purpose to keep pace with her in spiritual unfoldment until one day he would be able, voluntarily, independently and constructively, to open his own spiritual eyes and see her in her own spiritual home and there commune with her because he had earned the right to do so by reason of having *lived the life* and earned that reward—then and in that event he would be

strictly in alignment with her best good as well as his own.

Recapitulating from the viewpoint of the best interests of those on the physical side of life, the individual who would hold himself in line with the Constructive Principle and strive for Spiritual Unfoldment, must pursue a life in conformity with the following suggestions:

1. He must bear in mind that Spiritual Evolution and Unfoldment involve and mean a constant movement *away* from physical conditions, impulses, emotions, appetites, passions, desires and enjoyments, and upward toward Spiritual Life, conditions, emotions, impulses, desires, enjoyments and occupations.

2. That Morality is at the foundation of all Constructive Spiritual Unfoldment and Progress.

3. That the establishment of any line of communication with those in the spiritual realms must not be alone for selfish enjoyments nor inspired by selfish motives and purposes.

4. That any demand on his part which would fix the attention and personal effort of any spiritual relative, friend, or other individual upon any goal which is in a direction *away from* the higher spiritual life, and turn them backward to earth, to the life and environment of physical nature and physical things, to himself and his earthly life, comfort and enjoyments and holds them upon his earthly level, is a demand which sets in motion the destructive principle within himself, and for those in the spirit life it stops the wheels of Spiritual Evolution, turns them backward and starts them downward along the devolutionary incline in the broad Road that leads to the North and to the Land of Spiritual Darkness.

5. That he has no moral right to seek for the establishment of any line of communication with anyone upon the planes of spiritual life for any purpose save that of helping such individual more fully to overcome the gravitative influence of earth,

or for the unselfish service of humanity, or for the Cause of Truth.

With these suggestions clearly in mind it can readily be seen how easy it is for one who has but just suffered the personal loss of a beloved companion by death, unwittingly to seek for the establishment of lines of communication from purely selfish motives and without consideration of the spiritual well-being of either himself or those with whom he would seek to communicate upon the spiritual planes.

But those who know the Law and understand how vitally important its observation is to themselves, as well as to those in the other life, are bound by a heavy burden of responsibility not to become parties to its conscious or intentional violation.

And now that we have gotten a view of the problem from the standpoints of those on both sides of life who are separated by the "Valley of the Shadow", it only remains for us to study the subject from the standpoint of one in my own position and determine with certainty what are my duties and responsibilities toward those on both planes of life who would ask me to serve as a voluntary messenger between them.

WHAT IS MY DUTY?

This is not an easy question to answer in such manner as to satisfy those who have never been called upon to assume such a responsibility or to fill such a position.

Let me assure my readers, however, and the Students and Friends of the Work whose faith alone in my integrity and sanity has led them to the door of the School in search of Light and impelled them to knock and ask for admittance, that there is no demand they could make upon me to which I would not gladly, joyously, gratefully and unhesitatingly respond, if I but knew that I could do so without violating my own sense of personal responsibility or betraying the con-

fidence reposed in me by the Great Friends upon whose wisdom and counsel I so often depend, and to whom I am so deeply indebted and so profoundly grateful for their ever-ready response to all my reasonable and just demands.

The difficulties of my position in this matter are not because of any uncertainty in my own mind concerning what is right and what is wrong, nor what is my duty, nor what my responsibilities.

On the contrary, they are chiefly due to the lack of definite information on the part of Students and Friends concerning the conditions which obtain on the spirit side of life. As a result, they assume many things concerning that life which are not true; and because of these errors they often expect of me the performance of tasks and the accomplishment of labors entirely beyond the range of my abilities.

It often occurs that I have neither the time nor the opportunity to explain to them their own errors and mistaken assumptions, nor give to them any satisfactory reason why I cannot comply with their requests or answer their "prayers".

In all such instances they are left to draw their own conclusions; and I believe it would be fair to them, as well as to myself, to assume that in most cases their conclusions are not correct. I believe I would still be strictly within the lines of truth if I should say that in a good many instances their conclusions are unjust both to themselves and to me.

An illustration or two at this point, I hope, will enable me to clear up a number of points that are of fundamental importance. I trust they will serve the double purpose of answering those who, during the past, have written to me from all over the country [I might have said truly, from all over the civilized world] asking me to render services entirely beyond the range of my limitations—and also those who, in future, may be impelled to do the same thing.

Within the last month I have received a number of letters, from which I select the following illustrations, omitting names and addresses, because of my respect for the motives which prompted the writers, and because it is not my desire to wound, embarrass or humiliate any friend whose confidence in me has impelled him or her to appeal to me in time of sorrow or distress, however unreasonable may be the demand or request or prayer in itself:

[1] A lady writes me from Mexico. She is an entire stranger to me, and I to her in a personal sense. The nearest approach to any acquaintance between us is in the fact that through some channel unknown to me she seems to have learned of the books of the Harmonic Series. Judging from the contents of her letter, I presume she has read some parts of one or more of the books, and has learned therefrom that "TK" is the author of "*The Great Work*"; for she refers to me in that relation.

Her letter in itself is a prayer. It is beautiful in expression and most pathetic in substance. It is the letter of a trained and scholarly writer, and at once commands both my sympathy and my respectful consideration.

She tells me of her early life in the midst of luxury, ease, indulgence and love of a devoted, indulgent father and mother. There can be no doubt that she was reared in the midst of ideal conditions.

At the age of early womanhood she married the man of her choice and reared a family of five ideally bright, affectionate and charming children—two boys and three girls.

Never in all her life had she known the meaning of sorrow, from personal experience, until death came into her home and took her boy, the oldest child of the family, a young man of twenty-one years—a strong and manly man of sterling character and great promise.

So happy had she been in the completed circle of her home and family that even the thought of separation by death had scarcely occurred to her. So complete and ideally perfect had been her earthly home that she had never even contemplated the possibilities of a spiritual life or a spiritual home.

The sudden death of her boy had shocked her into an overwhelming realization of her profound ignorance concerning all that pertains to the life beyond.

And now her whole heart and soul and being were suddenly turned to that life in search of tidings from her lost boy. Her reading of "*The Great Work*" had pointed her to the source of information for which she had sought and prayed.

She asked me to find her son for her and bring from him such a message as would be to her positive proof of his identity and of his continued life and of his continuous presence with her and of his continued love for her.

It did not seem to have occurred to her that she was asking of me anything unusual, or that there might be any possible reason why I would not or could not comply with her simple request.

I wrote her a long, careful and sympathetic letter, telling her that she evidently did not realize what a difficult task she had set me. Then as gently as possible I reminded her:

1. That I did not know her.
2. That I did not know her son.
3. That I did not even know she had a son.
4. That if she had, I did not know that he was in the spirit world.
5. That if indeed she had, and he was in the spirit world, and I should try to find him for her—never having seen him in either that world or this—I would not know him even if, by accident, I should find him.
6. That even if by chance he should be able to come to

me, and should tell me that he was her son, I would have no means of either verifying or disproving his statements.

7. That if, under such conditions, he should give me a message for her I could not possibly persuade myself to deliver it to her and take the chances of being imposed upon, or of imposing upon her.

8. That my work was not that of serving as a messenger between the two worlds, for relatives and friends who did not know how to communicate independently; but rather to tell those on this side how to live in such manner as best to prepare them for the duties and responsibilities of the other life when they shall answer the summons and cross the "Great Divide".

Her reply was one of mingled disappointment, humiliation and apology.

She knew, from the information she had gotten from "*The Great Work*", that I was a "*Master*".

She *supposed* that a "*Master*" would know all about the world of spiritual things and all the people in it.

She had the idea that a "*Master*" could do anything and everything he wished to do—and that one of his chief accomplishments, as well as his principal business and occupation, was that of performing miracles for the edification of the lesser intelligences of earth.

From her reply it would seem that, according to her concept of a "Master" he is in no sense a creature of Law; but that he transcends all the laws of Nature, and manipulates them to suit his own convenience and purposes. Evidently, in her imagination, neither time, space, distance, circumstances, nor conditions can in the slightest degree thwart or interfere with the operation of his will or the accomplishment of his purposes or designs.

[2] A gentleman whose letter indicates that he is a man of good education, writes me from British Columbia. He is

a total stranger to me, and I to him. He tells me that the wife of a friend of his [whose name even he does not give me] is insane. She has been committed to an asylum, the location of which he did not give me. He is convinced that she is obsessed by an evil spirit; and with no other information than this, here is what he asks me to do:

1. Leave my physical body, come to British Columbia, and make an examination of the case.

2. Tell him the name and character of the obsessing spirit, and what it wants.

3. Either cure the lady myself, or tell him how to do so.

4. He then asks me to take a look at him, while there, and let him know whether he is "duly and truly prepared, worthy and well qualified" to be admitted as a Student, and immediately to enter upon the "Technical Work".

5. He would also like for me to tell him how many times he has reincarnated to date, and who he was in his last incarnation.

When I replied to his letter and frankly admitted that he had given me an impossible task, he was inclined to set me down as a hypocrite, for the reason that "If you are a *Master* you should be able to do all that I have asked of you and vastly more, without the least effort or inconvenience."

These two illustrations will be sufficient to disclose a few of the many unreasonable demands that are made upon me by inquiring souls all over the country.

In most instances there is no question in my own mind as to the entire sincerity and good faith of those who thus unwittingly demand of me all manner of impossible things. They do so wholly upon their own false assumptions as to the "*Powers, Prerogatives, Possibilities and Functions of a Master.*"

I do not know how or where they may have gotten these utterly false ideas and fanciful notions concerning the meaning

of "Mastership". Perhaps they have absorbed them from the mystical fiction of modern story writers. The modern mystical novel, wherein the subjects of psychology and psychic phenomena are dealt with from a purely imaginative viewpoint, might easily constitute a background of suggestion for almost any assumptions within the range of human intelligence or imagination.

It may also be possible that some of these fictions have emanated from the modern lecturers upon the subjects of metaphysics and psychology. I am inclined to this belief. It has become almost a fad, within the last few years, among lecturers and so-called "Teachers" of psychology to define, illustrate, elucidate and expound the subject of "Mastership", at so many dollars per head, and the wonderful and impossible things such "Masters" can do to the rest of mankind, with impunity.

If false concepts of the subject are not thus inculcated, surely it is not for lack of opportunity and abundant inducement, for the atmosphere of the present is surcharged with psychological romanticism.

For the benefit of the Students and Friends of the Work who may not fully understand nor appreciate the difficulties of my position, nor how easy it is for them to ask unreasonable things of me, and make unreasonable demands upon my time and vitality, I want to make clear a few of the difficulties which do not seem to have occurred to some of them:

1. I am, I verily believe, without the least exaggeration, one of the busiest men on earth.

2. I am, under the general plan and method of the Great School, endeavoring to inaugurate and conduct a movement which has for its purpose, among other things, the education of the people of this Western World to a knowledge of what Natural Science has demonstrated concerning the great problem

of another life, and to point the way to the *Living of a Life* here upon earth which shall enable those who will live that life to verify some of the many important findings of Natural Science on that great problem. It will be observed that this is a work of education. Only those who are engaged in it are in position to understand and appreciate its vital meaning and purpose.

3. The very largest part of my work is on the plane of this earthly life, and has to do with the life and well-being of men and women on this physical plane of existence.

4. Working from fourteen to eighteen hours out of every twenty-four, with all the help I am as yet able to command, I can accomplish but a mere fraction of the work before me to be done. I am therefore compelled to select from the great general mass only those things which appear to me to be of the most vital importance to the interests of the Movement and Cause.

5. If there were no other reasons than those above enumerated, it must be apparent to anyone who can reason, that the question of time alone would make it a physical impossibility for me or any other individual to respond to the demands from Students and Friends on this side of life for information concerning their relatives and friends on the spiritual planes of life. Even if I could obtain the spiritual information desired without the element of time entering into the work, to convey that information by letter to individuals in all parts of the world is a task which does call for the expenditure of a vast amount of time as well as energy.

6. But there are other reasons, in addition to the matter of time, which are equally as important.

It is a fact which does not seem to be known, or at least recognized [by most of those who appeal to me for tidings from their loved ones in the Great Beyond] that, with rare excep-

tions, those who pass into that life are not immediately able to communicate directly and without help with those in this life, even through one who is an independent psychic in the physical body.

In the very largest number of instances those who pass from this life into the life beyond are, for the time being, as helpless as an infant who comes into this life.

This is especially true of the following classes:

[a] Those who die in infancy.

[b] Those who die suddenly, while in full physical vigor; as, for instance, those who are suddenly killed in battle, by murder, by suicide, by accident, by heart disease, or by any other process which severs the bond between the physical and the spiritual bodies suddenly and violently and without anticipation, while the physical powers are vigorous and strong and the physical magnetism unimpaired.

[c] Those who have lived lives of dissipation, bestiality, gross immorality and excessive physical indulgence.

[d] Those who are spiritually undeveloped; as, for instance, the ignorant, superstitious and degenerate, and all subjective psychics, whether through hypnotism or mediumship.

The exceptions are:

[a] Those who, after having lived to maturity in this life, approach physical death under conditions which afford them time and opportunity to overcome the gravitative force of the magnetic attraction of the physical body.

[b] Those who live a truly spiritual life in the physical body and who by such a life overcome the magnetic attraction of the physical body after death.

[c] Those who are specially educated to make this physical life a life of constructive spirituality, in conformity with the knowledge of Natural Science.

With these facts in mind, the Students and Friends of this

Cause will be much less likely to make unreasonable demands upon me in future, with reference to those in the spiritual life in whom they are interested and concerning whom they otherwise would seek to obtain information through me.

And there is yet another phase of this subject which involves serious embarrassments to me personally; and, unless it is treated with the utmost consideration and a high degree of intelligent discrimination and discretion by all parties interested, will place the School and the Great Friends, as well as myself, in a false position. I am sure no real "Friend of the Work" would knowingly or intentionally be a party to anything of such a nature. And yet, it is inevitable unless the situation is explained and the possibilities constantly kept in mind by us all.

Let me see if I can outline this phase of the subject briefly and in such manner as to make it as clear to my readers as it is to me:

1. There are two definite, distinct and directly opposite methods of establishing communication between the two worlds of life.

2. One of these involves a process which is known to be destructive in its essential character. The other alone is constructive.

3. The first of these is known to Science as "The Subjective Psychic Process", and to the world it is known by the more familiar names of "Hypnotism" and "Spiritual Mediumship".

4. The other is known to Science as "The Independent Psychic Process", and to the world generally it goes by the name of "Mastership".

5. Through the mediumistic process and practice the entire subject of "Spiritualism", as well as that of "Communication with Spirits", has become "common", in the sense that it no longer commands respectful consideration from those out-

side the class known as "phenomena seekers". The old adage: "Familiarity breeds contempt" seems to apply to the status of that branch of Spiritualism which devotes its efforts chiefly to the development of subjective mediumship and subjective mediums, and through these the production of all manner of psychic phenomena connected with the process, the occupation and the business of establishing and maintaining channels of communication between the two worlds, for the accommodation and gratification of the inhabitants of both.

Through this method and process the business of getting "messages" from the denizens of the spirit world has been carried to such a point as to have brought reproach upon the whole subject of mediumship.

The "Business Mediums", whose advertisements may be seen in all the great metropolitan journals of today, offer such "inducements" to the unsophisticated public as to prove to intelligent men and women, beyond all question, that their claims are fraudulent and their pretensions false.

For almost anything in amount, between fifty cents and five dollars, they offer to open the door of the spirit world to any and all who apply and can pay the price, and obtain any sort of information desired. Virtually every day in the year their claims are proven utterly false.

And the intelligent element of society knows this.

Now, suppose it came to be advertised among the Students and Friends of the Work, and through them to the public in general [as it inevitably would be] that the "TK" makes a practice of transmitting messages to and from the spirit relatives and friends of his Students—is it not clear at once that he would soon be classed as a "Medium"?

The truth of this was proven by the single incident referred to in the early part of this letter wherein, for the definite purpose of conveying to the husband and children of one of our

Students, a wife and mother, who passed into the other life, her appreciation of the great service they had rendered her by cremating her physical body and thus liberating her at once from the gravitative influence of its magnetic attraction.

Through the earnest desire to have one of the life-long friends of the deceased know of this incident, and thinking it would be of special interest and comfort, the incident was passed on under the seal of confidence. But the friend receiving it evidently forgot that the subject was given her in confidence, and she told it to her own friend who, in turn, passed it on and the incident was soon a topic of discussion among a number of those who were not in position to understand the motive which prompted me nor the exceptional conditions attending the incident.

As a result, the story "got out", and was repeated with variations until its own mother would not have recognized it as her offspring had she met it in broad day light. And so it is that through this effort to be of service, strictly within the lines of my personal responsibility, I have unintentionally been placed in a false position and have been gratuitously advertised as a "Medium" for Students and Friends of the School. I have no doubt that as a direct or indirect result of that one specific incident there may be several individuals today who still labor under the impression that I am a "Subjective Psychic" and, in fact, the principal "Medium" for the Great School; and that as such I am accustomed to acting as a sort of "Delphic Oracle", or "Witch of Endor" for those of the Students and Friends who desire information from relatives and friends who have gone before them out into the "Great Beyond".

There is something in the mere discussion of such a subject, from the mediumistic viewpoint, that seems almost a sacrilege, in that it lowers the exalted concept of true Spirit-

uality and of true Spiritual Life to a level of "familiarity" utterly unwarranted, and wholly out of harmony with the demonstrations and findings of Natural Science.

Students of the Bible should be able to understand and appreciate the distinctions therein made between the psychics of those ancient days who had *"Familiar Spirits"* who spoke through them, and those who were not at all dependent upon such "familiars" on the spiritual planes for their knowledge of spiritual life and spiritual things, but whose communications with those upon the planes of spiritual life were direct, independent and of an exalted nature and significance which gave to them the dignity and the value of definite authority.

Anyone who will study the subject from the Bible with this suggestion in mind cannot fail to observe that in the days of the Master, Jesus, and even some thousands of years yet further back toward the twilight of human history, the distinctions between "Mediumship" and "Mastership" were well known and appreciated.

For Isaiah, the "Prophet of Old", says [Isa. 8, 19], "And when they shall say unto you, 'Seek unto them that have familiar spirits, and unto wizards that peep and that mutter', should not a people seek unto their God for the living to the dead?"

In those days, as in these, "Mediumship" was an established fact. And then, as now, it was the natural antithesis of "Mastership".

Those among the readers of *Life and Action* who have ever given any considerable amount of time and attention to the investigation of mediumistic phenomena will understand perfectly what is meant in the Bible by a "Familiar Spirit", or by "Familiar Spirits".

No better nor more accurate term could have been selected then, nor could there be today, than *"Familiar"*, to express

the chief characteristic of that kind of spirit which manifests as the "control" of the average medium.

It assumes a kind of "familiarity" which is repulsive to the sensibilities of any man who has the gracious instincts of a "gentleman", or those of any woman who is attracted by the gracious and womanly qualities of character which are exemplified in the life and conduct of every real "Lady".

There is no phase, or accompaniment, of Subjective Mediumship which justly, nor with greater emphasis, condemns the entire method, process, spirit and purpose of "Mediumship" than does the unwarranted and repulsive "*familiarity*" of the controlling spirits who constitute the controlling "Band" of the average Medium.

It is entirely at variance with all that the Great School and the Great Friends hold to be appropriate and consistent in such a relationship as that between any Master of the Law on this plane of earth and the Spiritual Intelligences in the Higher Life who are working together for the education and the spiritual evolution and progress of mankind upon earth. It is out of harmony with the Spirit and Purpose of this School, this Work, and this Movement; and is inconsistent with that quality of conservatism, refinement, courtesy, politeness and respectful consideration which every Accredited Representative of this School and Work is expected to exemplify in his or her life and relations.

The general theme upon which I am writing is one which touches so many vital problems and is of such vast and far-reaching importance to all our efforts and plans, that I have only just introduced the most pertinent phases of it in this article.

For this is, in reality, but one theme of the many which I am reserving for consideration in the next regular volume of the Harmonic Series—if I shall ever be able to command the time to reduce it to manuscript.

Before closing, however, let me explain to those who shall do me the honor to follow me with sympathy and patience:

1. That if I be not entirely mistaken in assuming that I have a definite work to accomplish, then there is not the least possible doubt as to the exact nature, scope and purpose of that work.

2. If I may be permitted to dignify my work by referring to it in this connection as the embodiment of a definite mission, then let me say [without unwarranted egotism, I hope] that my mission is one involving a definite and purposeful system of education.

3. I have been especially educated, instructed and prepared by the Great School and commissioned to crystallize, formulate and reduce to definite expression in simplified and exact English, a modern statement of the great problem of individual life and death, from the viewpoint of the scientific demonstrations, proofs and findings of Natural Science.

4. The purpose, in its relation to the people of America, is to inaugurate among them a General Movement for their education in the scientific principles of Life, Liberty and the Pursuit of Happiness, and inspire them to *Live a Life* in harmony with those exact and scientific principles.

5. While the knowledge covered by the educational system inaugurated involves that of the Life beyond the Grave, and the constructive method of establishing inter-communication between the two worlds—it is no part of my own mission to act as a Messenger, or medium of communication, between the inhabitants therein.

6. Whilst the knowledge to be given to those who become active factors in the Movement covers the general problem of individual Health, both physical and spiritual, and the laws and principles involved in the treatment, care and the prevention of disease; and whilst the work of treating and curing

disease is being carried on and accomplished at this time by those under my instruction and general guidance—nevertheless, it is no part of my own personal work to engage in the active practice of Healing.

7. In the course of my work as an instructor, and in the many consultations with the Great Friends and Spiritual Helpers incident thereto, I am in definite and personal communication with those on the spiritual planes of life every day and almost every hour. Many of my students and Helpers know this. Frequently in the progress of the Work and in our meetings of those who are closely identified with me in the Work of carrying forward this Movement, we discuss the various subjects from the viewpoint of the Great Friends. In all such instances I give to my Students and Helpers the information obtained from the spiritual Friends and Helpers. It often occurs at such meetings that a question arises concerning which the wisdom of our spiritual Friends and Fellow Workers is of the utmost importance. In all such instances I do not hesitate in the least to act as a messenger for the Great Friends on the spiritual planes and deliver to my physical Workers their messages of instruction, or counsel, or suggestion—as the case may be.

This is all in the line of the General Movement and falls within the lines of my "mission", or what I am pleased to call my "Work".

Notwithstanding all this, I am sure my readers will not misunderstand me when I repeat that my own personal "mission" or Work, is not that of acting as a messenger between the Students and Friends of the Work and their relatives and friends in the spiritual life.

I am aware that those who are ignorant of the differences in the methods and developments of a "Subjective Psychic" and an "Independent Psychic" might not be able to distinguish

from the foregoing wherein my own work as a messenger is different from that of a Medium.

This is a subject, however, which has been fully defined, elucidated and explained in Vols. II and III of the Harmonic Series.

For the time being I trust I have not trespassed upon the patience nor taxed the friendship of my readers, and that I may claim their further courtesy and consideration in future issues of *Life and Action.*

——TK.

P. S. A reading of the proofs of the foregoing has suggested the advisability—almost necessity—of another article devoted to the subject of "*The League of Spiritual Helpers*". The purpose of such an article would be largely to elucidate the character of Work accomplished by the "*Spiritual Helpers*" and its relation to my own work on the physical plane, as well as the necessity for constant intercommunication between myself and those upon the spiritual planes in charge of the co-operative Work of the "*League*".

This would enable me to answer a number of questions likely to arise in the minds of my readers as to the differences between my communications with these and that character of communication above referred to.

——TK.

To a Life Beyond

Transition of our Student and Friend,
Mrs. Marie Behrens
From Physical to Spiritual Life
11:30 A. M., January 22, 1911.

Mrs. Behrens was one of the members of our Central Group of Students and Workers here in Chicago, which group, by reason of its age and years of unbroken fellowship and association in the Great Work, had well earned its designation of "*The Old Group.*"

She was the first one of that Old Group to be called to the Higher Life, and the first to earn the blessed privilege and honor of being admitted to membership in "The League of Spiritual Helpers", and to enter upon the Work in that Higher Life.

In order that the Students and Friends may know something more definite of the funeral service deemed fitting by the Great Friends, we are here giving a brief outline of the service held Jan. 24, 1911, preceding the cremation of the body of our Friend.

At 12:30, in the presence of the Students and Friends of the Work, while the members of the Old Group stood around the casket, the TK spoke as follows;

THE TK'S ADDRESS.

Beloved Friends: The fiat of Nature has been uttered, and the first member of that small but loyal Band of fellow Workers in the Common Cause that has bound us together, known as our 'Old Group', has been called to a higher Work.

From out the mysterious realm of the *Great Unknown* the hand of Death has reached forth and taken this, the first of our number, from us and from this her mortal body, and led her beyond the range of our physical vision, out into the Land of Spiritual Light and Life.

This gathering of Friends about her lifeless form marks an occasion of mingled sadness and rejoicing,—*sadness*, that for a time, we must miss her from her place among us as one of our earthly friends and 'Visible Helpers',—*rejoicing*, that her earthly labors and physical suffering are finished, that we know she still lives and, even now, is in the ministering care of the Great Friends and safe in the fellowship and love of the 'Spiritual Helpers'.

We who, through personal experiences, have come to *know* of the Life of the Soul beyond this *incident* in Life, called *Death*, [through which our beloved Friend has passed from her former place among us] do not mourn when, as today, a beloved Member of our *Harmonic Family* is called from the bondage and oppression of incurable conditions into the freedom of health and strength; nor can we grieve that her limitations of earth and of the physical senses have been exchanged for the extended consciousness of spiritual life and the broader field of education, of pleasure and of service.

We cannot even *regret* that the cares, anxieties, burdens and sufferings of physical life are over, and that our friend will rest from uncongenial labors, that she is now free from material anxieties, and soon will find herself in a new home

where rest, refreshment, a beautiful environment and loving friends are the rewards and compensations for the efforts she made to *Live the Life* while here.

But, sadness is the inevitable accompaniment of this transition of one we love; for we are human, with all that this implies of love and affection, and it is human to grieve when those we love must be carried beyond the range of our senses and we realize that we are left to finish this journey of earth alone, without the visible presence and conscious companionship of one whose love and companionship have been our joy and comfort and help.

More especially is this true when the traveler to foreign countries is one bound to us by the ties of family and by the intimate associations of the home life. Then it is that the sorrow of separation is most keen; and should we view the physical form for the last time with tears of grief, it would be, *not for her*, but for our own loss and loneliness. Our hearts tenderly follow the discarded body as it is carried away on its final earthly journey, and at last is reverently laid upon the beautiful and sacramental flames of purification and release, and is resolved back into the perfect elements whence it came.

We of the 'Old Group' will doubtless feel her absence more keenly and miss her gentle presence more vividly than any other of the Friends and Students of the Masters' School on Earth; for we have enjoyed an intimate, unbroken and beautiful personal friendship with her for many years.

But upon *one* of our number this separation falls most heavily; and while for the moment sorrow may make consolation seem impossible, still we are sure that the daughter who is still with us, will go on with her own life and work as bravely as the mother passed on into the new and higher life.

We who remain cannot compensate for the mother's love and companionship nor fill her place; but insofar as may be

possible we may comfort and sustain her, and hold her as the *Daughter of our Group*, and charge ourselves with her future welfare, as if she were, as she is in truth, our younger sister.

Presently we shall look for the last time upon the earthly face and form of our beloved Friend in the Work; but even as we do so let us turn in spirit and in thought to the risen Friend, the beautiful and glorified spiritual woman who has discarded this body of pain and who, even now, is received among the Great Friends and Spiritual Helpers, in the Land of Liberty and Light, the Land of her future home.

In sadness for ourselves that we have lost her from our present daily life of earth; but in gladness for her safe transition into the dwelling-place of the pure and the just, we reverently commit her future to the love of the *Great Father*, the guidance of the *Great Friends* and the fellowship of the Spiritual Helpers; and we speed the departing spirit of our beloved Friend in its upward flight, and thus together, with our lips and in our hearts, say: "*Peace go with you !*"

[All the members of the *Old Group* joined in the final words, "*Peace go with you.*"]

A PRAYER FOR THE TRAVELER.

With the Friends all Standing, Florence Huntley then followed with this prayer:

"*Great Father* - to whom we are all as but children;

Friends of the Friendless and Helpers of those who need:

Standing by this the earthly body from which the Spirit of our beloved Friend has passed into the Higher Life, we invoke for her your watchful care, until she shall develop into full consciousness of the reality, the duties, labors, responsibilities and joys of that higher world than this.

Receive her spirit as it emerges, a stranger and a traveler from this lower world of trials and final suffering.

Welcome her with the tenderness of earthly parents for a new-born child, and aid her in this marvelous transition from physical to spiritual life.

She has passed through the valley which is the *shadow* of, but is *not* death; and is at the beginning of a new and more beautiful existence.

While we look our last upon this earthly garment of the imperishable Soul, we commit her future to the wise guidance of the Brotherhood of Light, and speed her on her upward way.

We are grieved for this temporary separation, but we are comforted in the certain knowledge of her new-found release from weakness and pain; and we are courageous in the certainty of our renewed association in the life to come.

We grieve only that we shall not see her again in the body; but we are glad that rest, health, youth, happy occupation and service for others lie before her. She has earned all these.

We ask the blessing of the Great Father and the Exalted Brotherhood more especially upon any of her friends who may *not* have learned to look with tranquil faith upon this great change. Theirs is the greater sorrow who grieve without this certain knowledge which alone can clothe this final service with the radiance of Truimph over Death. Teach these the way of understanding.

Be with us all who are left of her Harmonic Co-Workers, and more especially sustain and comfort her beloved daughter.

Lead us by the hand of Love.

Point us to the pathway of Duty.

Move us to gentleness and Justice.

Impel us to Loyalty.

Stimulate us to Service in the Masters' School.

Hold us in abiding Peace; and finally bring us, as a still

united Group, into the Higher Life; into the midst of the Radiant Splendor of Eternal Truth." Amen.

THE FLORAL SERVICE.

Following this prayer, the Friends passed singly about the body and each laid a single rose or two, upon the casket—all having been requested *not* to bring set floral pieces, but two or three [not more than three] individual roses of their favorite colors.

THE GREAT PRAYER.

After returning to their several stations, all remained standing and joined with the TK in the Great and Beautiful Prayer:

Great Father, to whom we are all as but children; Friends of the friendless, and Helpers of those who need; Be our friends when other friends have failed us; be our Helpers in the hour of our extremity. In so far as may be for our mutual good, be with us this day and through all the days of this our earthly life. Lead us by the hand of Love. Point us to the pathway of Duty. Bear with us when we stumble over the pathway which leads onward and upward into the Light. And we shall hope one day to stand with You, in the midst of the Radiant Splendor of Eternal Truth. And we shall be ever grateful. So mote it be.

After which the white casket was carried to the waiting hearse, and thence—accompanied only by the pall-bearers—was driven to the crematory and the body there quickly resolved back into its elements.

Personalities *By "Harij"*



TEP ASIDE, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so wildly rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever? How read you this journey from the cradle to the grave?"

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream, one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power; Alas! the bubbling foam of Love. The night cometh and the stream is still; yet even in the arms of the Brother of

Death the echoes of those mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices: "What shall I eat? What shall I drink? And wherewithal shall I be clothed?"— and then Alas! "O whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder; hail him and beckon him to thy side. He answers: "I cannot wait; I have not time." Alas! what hath he else but Time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee aside. Canst thou stop to consider, "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman?" "Are his garments soiled or clean?" "Comes he from the East, or from the West?" "Hath he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with proper accent?" "Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires, 'tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes and thy death-like face.

Hast though seen a ghost? Yea, verily, the ghost of ghosts, the Dweller of the Threshold, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream. O! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heartstrings.

Drain deep the cup, mount high the wave,
Tramp down the weak, envy the brave!
Bear high the bowl with dance and song,
Laugh at thy fears, shout loud and long.
"O wine of Life! O vintage rare!
Pressed by sore feet in deep despair."

Slowly the pendulum of time
Swings to and fro, with measured chime.
The Dweller e'er on Bacchus waits,
And jealous guards the golden gates.
O! wine of wisdom! Soul distilled,
Won from the silence, Life fulfilled.

Vain are the things of time and sense,
Who follows these finds recompense,
Yet he who turns from these and waits,
The glimmer of the golden gates
Will bless the hand what e'er it be
That tenders chart, or offers key.

Came not the Christ in humble mien?
Poor and despised, the Nazarene,
And humble fishermen chose He
Beside the sea of Galilee.
Left not Lord Buddha throne and power
To meditate at midnight hour?

What matters it what hand bestows
The balm of healing for our woes?
For God is God, and Truth is Truth,
Ripe age is but immortal youth.
Let personalities alone,
Go through the gates, and reach the throne.

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forego and forget personalities, his own, and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that Truth may run a freer race? Is it not enough for thee that Truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself how canst thou be at one with truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, One, and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she?

Alas! thou canst not find her thus, but error rather, and

self-deceived rush down the stream of Time, and when thy personalities fall then shalt thou realize that thou didst refuse the banquet of the gods by scorning thus their messenger. Search out, and know and love and serve the truth, for truth's own sake. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from the depths, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can itself contain it all, and yet despise them not, for so thou'lt miss the truth. The sole authority for truth is truth's own sake and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

——Mrs. A. J. Stanley.

Problems of Dietetics.

Second Article. By Henry Lindlahr, M. D.

VEGETARIAN FRIENDS have criticised me severely for my attitude on the meat question. They claim that through my articles on this subject I have weakened the cause of vegetarianism.

It seems to me, a good cause can be weakened only by the errors it contains and defends. The quicker these are eliminated, the better for the cause and its followers; no matter whether these corrections do away with a few pet ideas or prejudices.

Vegetarians have claimed that the representatives of the old school of medicine are narrow and prejudiced. They must beware lest they deserve the same criticism.

Our critics must also remember that we advocated meat eating only in certain cases and under certain circumstances. A healthy, vigorous, positive organism is at all times capable of elaborating from the products of the vegetable kingdom, all the tissues, fuel materials and electro-magnetic energies of the human body. But thanks to unnatural habits of living and suppression of diseases for many ages past, there are but few such lucky individuals. It will require several generations of natural living and more congenial social surroundings to produce the perfect human type, capable of living a perfectly natural life.

As under better social conditions and surroundings the strain and drain on the vital energies is lessened, there will be less demand for the animal magnetism of dairy products and flesh foods, and the brutalizing customs of butchering animals and of meat eating will become a thing of the past. Only a

few generations ago the manufacture and use of alcoholic beverages was looked upon as perfectly legitimate and honorable. Today both have fallen into disrepute. The time is fast approaching when meat eating will be considered as degrading as the drink habit.

But as long as this millenial state of society is not reached, flesh foods will be used.

Wherever the vitality has been greatly lowered through heredity, abnormal habits of living, suppressive treatment of diseases, physical overstrain and mental worry, it will be necessary to supplement the daily dietary with dairy products and in some instances, at least, temporarily, with flesh foods.

Having treated the meat question from purely theoretical viewpoints we shall now consider it in its practical bearings, and I shall relate some experiences which led me to modify somewhat my views on this all important subject.

At different times I have expressed my opinion that under certain circumstances meat eating is advisable. This has been somewhat of a shock to such of my vegetarian friends who from the general trend of my writings may have supposed that I was an out-and-out vegetarian.

For about four years after I adopted the natural way of living, I was indeed a Simon-pure vegetarian and would not have recommended meat eating under any circumstances. The vegetarian regimen, together with natural methods of treatment, rescued me from seemingly incurable chronic diseases, and in the German Nature Cure sanitariums I had seen many others benefited in the same way. Enthusiasm over the recovery of my health, and idealism led me to believe that meat-eating was invariably to be condemned.

Gradually, however, certain instructions from a highly respected source, together with my own observations in a daily practice which brought me into contact with all sorts and con-

ditions of human ailments, caused me to modify somewhat my opinions.

If reliable evidence should convince me that certain patients would be benefited by a meat diet and on account of idealistic scruples I should refrain from prescribing it, I would consider this a grave violation of my personal responsibility to those entrusted to my care. For years I was loath to admit the advisability of even a temporary meat diet; nevertheless, in order to settle the question conclusively, to my own satisfaction, I persisted in experimenting with a mixed diet on certain types of patients.

The results were such that today I should feel guilty of serious neglect of duty if I failed to prescribe meat products for certain patients. The question then is,

WHEN IS MEAT NECESSARY ?

In this country ninety per cent of sick people suffer from an excessive meat-and-egg diet. In India probably the same percentage of sickness is caused by an excessive cereal diet. Both dietaries lack fruits and vegetables to counterbalance their acid producing tendencies.

The American is positive and aggressive, the Hindoo is negative and passive. The American suffers from uric acid and phosphoric acid poisoning, the Hindoo from carbonic acid poisoning.

Because in this country the great majority of people are uric acid poisoned I find it necessary to insist, in most cases that come to me for treatment, on a strictly vegetarian diet, usually including, however, the dairy products, in order to maintain the nervous equilibrium of the patients.

Individuals with a tendency to uric acid diseases are usually tense and positive in constitution and temperament. They incline to be fleshy and florid, and belong to the bilious and

sanguine temperaments. Before their peculiar diseases overtake them, they possess an over-abundance of animal spirits and sexuality. In character they are aggressive, dominating and persevering. Among these we find successful business men, prominent lawyers and physicians, forceful politicians and great soldiers.

At the opposite extremes from the tense, fleshy, uric-acid poisoned, apoplectic individual we find physically, the emaciated, flabby consumptive; mentally, the negative, apathetic and sensitive paranoiac.

Between these opposites are found all grades and shades of physical and mental positivity and negativity, tension and relaxation, aggressiveness and passiveness. To give all these the same dietary treatment does not seem rational or advisable.

Our friend, the raw food enthusiast, will say, "A strictly vegetarian diet, excluding even the dairy products, will supply in greatest abundance all the elements which constitute the human body." This may be perfectly true, but food materials consist of something more than bare elements. The elements in their molecular combinations hold captive vibratory forces. As the molecule decomposes in the processes of digestion, these forces are liberated and supply energy to the body. The same combinations of elements in different food materials may hold in latency widely varying values of vibratory energy. A [C. O. H.] combination in a molecule of animal matter may be possessed of much greater vibratory energy than a [C. O. H.] combination in a vegetable molecule. Why this is so we have explained in the previous article of this series.

In that article we explained that an individual may reach such a low stage of nerve depletion that it is impossible for him to muster the nerve force necessary for the elaboration of animal magnetism and highly organized nerve fats from vegetable foods. Flesh foods contain these nutritive values already prepared in the tissues of the animal, and therefore it

may be of advantage to supply these in the ready made form at least temporarily, until the negative organism has stored up a sufficient supply of nerve force to carry on properly the work of digestion, assimilation and elaboration of vegetable food elements into the highly organized brain and nerve fats of animal organism. Furthermore, great physical and mental depletion always means extreme relaxation of tissues; this also is counteracted by the tensing influence of the acid constituents of flesh foods.

Physical and mental negativity do not always go together. A person may be physically positive and mentally negative, and vice versa. Purely physical negativity seldom requires meat, but depletion of animal magnetism and exhaustion of brain and nerve force usually do require it. In some cases the need of flesh food may be only temporary, in others it must be supplied permanently, in order to maintain a normal amount of brain and nerve force.

I have cured hundreds of patients suffering from wasting diseases without allowing them an ounce of meat. Consumption, chronic indigestion and mal-assimilation are in many cases caused by the various forms of acid poisoning and are therefore only aggravated by an increase in proteid and carbohydrate foods. The consumptive wasting away from carbonic acid poisoning needs more sodium to eliminate the coal gas from his system, and more iron to supply him with oxygen, and these elements can be furnished in the greatest abundance and in best possible combinations in fruits and green vegetables.

In cases, however, where loss of flesh and physical weakness are accompanied by great exhaustion of nerve force, I find the addition of meat to the dietary very beneficial. I have cured on a vegetarian diet, many patients suffering from seemingly incurable wasting diseases, when there was loss of flesh and extreme weakness. Naturally they became enthusi-

astic vegetarians, in many instances more strict than myself. Against my advice, many of these enthusiasts discarded even the dairy products and others lived on a strictly fruit and nut diet. With the exception of a few, who possessed strong constitutions of the positive animal type, these extremists sooner or later developed signs of physical and mental weakness and negativity. In many instances there resulted a loss of flesh and strength, accompanied by weakening of brain and nerve force. Other cases remained in a satisfactory condition physically, but sooner or later manifested a decided lowering mental energy and nerve force.

A few weeks ago, I received a letter from a former patient, who on a vegetarian diet, had made a splendid recovery from chronic indigestion, constipation and nervousness. For over three years he adhered faithfully to the vegetarian regimen and had not eaten a piece of meat. He wrote me that physically he was in fine condition and normal in weight, but that lately he had developed peculiar mental and nervous symptoms.

He said, "I am developing something like the sleeping sickness; I am losing my mental energy; I go to sleep over my work in the daytime; when I come home in the evening I do not feel like reading or exerting myself in any way, physically or mentally. I am losing all ambition, nothing interests me, it seems to me that something is pressing upon my eye-lids and keeping them closed. While the sleepiness lasts it takes all my strength. These spells last for three or four hours at a stretch; they come every day and last longer each time. I use vegetable foods only and am very fond of them, etc."

I wrote him as follows: "You have gone into the extreme of vegetarian diet; you have neglected too long the dairy products and your reserve brain and nerve forces have become depleted; eat meat once a day and take a salt rub, morning and evening. Report results."

Within a week he wrote to me as follows: "Within the past few days I have not had any sleepiness and I am mighty glad of it. The bad taste in my mouth has disappeared, but my tongue is still slightly coated. I feel considerably stronger. I eat meat once a day but cannot say that I relish it. For three years I have been eating nothing but vegetables, fruits, nuts and home-made whole wheat bread. The meat tastes to me like old rotten wood. I think there is nothing like the vegetarian diet. I have not lost a pound of flesh."

In this case the vegetarian diet evidently furnished a sufficient amount of blood and tissue building elements but not enough brain and nerve force. The man has continued to improve on the mixed diet. I believe from now on a liberal percentage of the dairy products in his daily dietary will be sufficient to maintain his nervous equilibrium.

Another interesting case is that of a young lady who came to us two years ago in the advanced stages of consumption. Under the influence of our natural treatment and a rational vegetarian diet she made a splendid recovery. All symptoms of the dread disease gradually disappeared and she gained somewhat in weight. A year after she began the treatment she came to me for consultation, saying, "Doctor, I feel good in every way but I am losing in weight and somewhat in strength; what would you advise me to do?"

I answered, "While the vegetarian diet served its purpose in purifying your system of scrofulous and tuberculous taints, it has failed in the long run to supply you with sufficient nerve force and animal magnetism; consequently, the processes of digestion and assimilation begin to suffer, resulting in loss in flesh and strength. For a while eat meat once a day and watch results." She had become so enthusiastic over the vegetarian diet that she was loath to follow my advice.

Several times she came back to me with the same complaints

but she could not make up her mind to take the meat until her weight had decreased from 96 pounds to 80. Then she became sufficiently alarmed to follow my advice and ate meat three or four times a week. She has done this now for about three months and has gained eighteen pounds, two pounds more than her highest weight during the last two years.

She has regained her rosy complexion, her eyes sparkle with new life and she is much stronger physically and mentally. She is naturally of the extreme negative, sensitive type and may have to continue to eat meat occasionally in order to keep herself in normal condition.

We find that in the treatment of many forms of abnormal psychism, dairy products and flesh foods are the most important medicines.

The fleshy body and its inherent animal magnetism form the dense veil between the physical material and the spiritual material worlds of life and matter. I have stated in a previous article that this animal magnetism is to a certain extent identical with the life element of the animal kingdom. Fasting and an extreme vegetarian diet, deficient in dairy products, and made up largely of magnetically negative food groups, may refine and attenuate the fleshy body and its magnetic counterpart, to such a degree that the individual comes in sensory contact and rapport with the spiritual planes of life. Unless this physical refinement is preceded and accompanied by the ethical, moral and technical training and development outlined in "*The Great Work*", the abnormal refinement of the physical-magnetic organism will establish communication with the lower and lowest planes of the spiritual world and open the individual to the influx of discordant and destructive vibrations from these spheres of darkness and despair.

The sensitive hears voices, swearing, and abominable insinuations, he has committed the unpardonable sin, his soul

is lost beyond redemption, he broods, becomes melancholy and develops suicidal and destructive tendencies. When the spiritual eyes are opened and active, they see the depressing and terrifying sights of the dark spheres and the fear and horror exhibited by the psychic are interpreted as insane mania. These unfortunates are weakened physically, mentally and morally. Their lack of will power renders them an easy prey to hypnotic and mediumistic controls on either side of life; their spiritual perceptions are diagnosed by physicians of the regular schools of medicine as delusions, illusions, and hallucinations of insanity. The admittance or confession of any form of clairvoyance or clairaudience is often sufficient to land the psychic in an insane asylum, when as far as his mental condition is concerned, he may be just as rational as the man who sends him into lifelong confinement.

It becomes apparent that, since pathological psychism is caused and accompanied by a refinement and attenuation of the fleshy body and its electro-magnetic forces, the treatment and cure must consist in building up and strengthening the weakened physical organism and its animal magnetism. In order to accomplish this, a diet rich in dairy products, flesh foods and the positive vegetables which grow in and near the ground, is of primary importance.

Next to a well-balanced positive diet, we find of greatest value in the treatment of psychic disorders, the tonic influences of natural methods of treatment, such as hydrotherapy, massage, osteopathy, out of door exercise, physical culture, air and sun baths, and different methods of magnetic, mental and spiritual, healing, along constructive lines.

The medical treatment of psychic disorders should always be tonic, never depressive. Unfortunately, it is as a rule, the other way. Nervousness, irritability, excitability, insomnia and mania, are invariably treated with sedatives, hypnotics, and an-

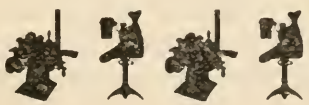
aesthetics. All of these agents do on the physical plane what hypnotism accomplishes on the mental plane, they paralyze the brain and nervous system, and thereby increase inherent weaknesses and subjectivity.

The doctor is not aware of the fact that though the patient may exhibit symptoms of extreme nervousness, excitement and of mania in its most violent forms, the underlying cause is weakness and lowered resistance.

In sanitariums and asylums for the insane, even the water treatment is applied as a sedative and hypnotic. The patient is submerged for many hours at a time in warm water, even his meals are given to him while in the sedative bath. These applications are very weakening, enervating and exhausting, and thus the nervous or excited patient is effectually soothed and subdued, but at the same time, the underlying causes of his troubles, his inherent weakness and enervation, are constantly increased and aggravated.

All the best Nature Cure physicians in Germany have abandoned warm water treatment and artificial sweating on account of their weakening effects. In the treatment of all diseases, they apply the tonic, cold water treatment, with splendid results.

Nature Cure in the treatment of human ailments never uses depressing agents. The primary causes of all diseases are lowered resistance and the accumulation of morbid matter and poisons in the system, therefore, all methods of cure must be tonic and eliminative, never depressive or suppressive.



Prof. James' Discredit of Psychic Research. *Comments by the "T.K."*



HE SCHOOL OF NATURAL SCIENCE has been taken to task more than once because of its unwillingness to adopt the methods employed by the School of Physical Materialism, or those of the Psychical Research Society of which the late Prof. James was a prominent member.

The reasons for the position taken by the Great School and Friends on the subject of "phenomena" were stated with great care in the January-February number of this magazine in answer to "G.D.B."

Quoting from page 19 of the article referred to:

"Just so long as the scientific gentlemen who are making the investigations for the S. P. R. cannot open their own spiritual eyes and look into their spiritual environment and see for themselves—in other words, just so long as they must depend upon some third party as an intermediary through whom the messages come to them, so long the element of uncertainty will forever remain, to the minds of these so-called scientists.

"And therefore, just so long as they must depend thus upon any intermediary, however perfect it may be, there is absolutely no message that can come to them from the spirit world which they will accept as 'unmistakable'.

"For, no matter what 'test conditions' may be made, these great scientists will be able to find or invent some alleged 'hypothesis' upon which to explain that the message could have been received without the necessity for spiritual intervention at all. In other words, it may have been communi-

cated to the 'subjective mind 'of the medium, or intermediary, from the 'subjective mind' of some individual on the physical plane. Indeed, this seems to be the established method of disposing of such messages as are communicated through mediums to those in the physical body."

"Let me repeat in conclusion, that just so long as the S. P. R. finds it necessary to employ, or depend upon an intermediary [medium, hypnotic subject, or psychic] the demonstrations of that Society will never reach the dignity of true Science. There will always remain that element of uncertainty which they will never be able to overcome, so far as the general public may be concerned."

Since the article [from which the foregoing quotations are taken] was published, Prof. James has passed into the spiritual life. It now develops that before his death he wrote and sealed a number of letters the contents of which were known only to himself. These letters he placed in the vaults of the English Society for Psychical Research, with instructions that they be not opened for a year after his death. The purpose was to test whether he could communicate from the spirit life, through some medium, the contents of these letters to Prof. Hyslop.

From the newspaper reports it seems that Prof. James himself admitted that the proposed "test" would not be accepted as scientifically conclusive, because there were at least two possibilities of the contents of the letters becoming known to the medium through other channels, viz.:

1. The letters might be opened before the sitting and by collusion or fraud the contents communicated to the medium.

2. Before his death Prof. James might think so much about the contents of the letters that he might thus communicate them telepathically to some person in the flesh who might in turn communicate them telepathically to the medium.

Thus it would seem that Prof. James has discredited the scientific value of his own experiment, and at the same time has justified the position of this School on the subject of the unreliability of any results obtained through a medium.

For if it be granted that through unconscious telepathy he could communicate the contents of the letters to another physically embodied individual during his own lifetime, and that this other individual might in like manner unconsciously transmit them to the medium, this fact opens the door of uncertainty so wide as to make utterly impossible scientific certainty in the delivery of any "test" message that can be conceived or devised.

The truth of this statement will become apparent to the reader if he will but try to outline a method by which any message may be communicated through a medium under scientifically "test" conditions.

And thus, the S. P. R. itself furnishes the evidence to sustain the School of Natural Science, and proves that so long as an intermediary is employed the results are scientifically unreliable.

The rule and guide in the marriage problem are to seek the individual who responds, first, upon the higher plane of intelligence, next, in spiritual sympathies, and finally, in physical passions and proclivities.

The man and woman who do not represent such union may legally marry, but they are never mated. Only the man and woman who fellowship and co-operate in the higher, rational and ethical pursuits, hold the key to true marriage and to rational happiness. ——Harmonics of Evolution.

A Business Talk. *By the Business Manager.*



ITH the growing influence of *Life and Action* we are confronted with many details of publication which have heretofore not appeared, and in order to make clear some of these, as well as to have a little chat with our readers, we wish to present the following facts for your information.

At the present time *Life and Action* is published bi-monthly [once every two months] and this method of publication will have to continue until our Editor-in-Chief—the TK—can be liberated from many other pressing duties which now prevent his giving more time to this magazine. When that happy time comes, we shall visit you monthly.

Each regular number of *Life and Action* will, as for some time past, contain 64 pages, of which not less than 56 pages will be solid reading matter.

Six such issues will constitute a volume, or at the rate of bi-monthly publication—a volume to each year. When we publish monthly it would make two volumes to the year.

All subscriptions must begin with the volume and if you subscribe and receive back numbers this will explain why.

Each volume of the magazine [six numbers] then, will contain not less than 336 pages of reading matter, or for 12 issues [two volumes] there will be not less than 672 pages—for all of which the price is but $1.00.

It is our intention to reprint each volume, from the magazine plates, [as we have already done in the case of Volume I,] on heavy paper, omitting advertising and non-essential pages, and bind in cloth, making a handsome, permanent and valuable addition to any library.

In order that subscribers may obtain these bound volumes they will be sold at stated prices, or offered as premiums, in such ways as will make it easy to own them.

Life and Action is a magazine that is different. Its articles are of vital and continued interest. The first number is still as interesting as the day it came from the press.

No general advertising is carried in our columns but being affiliated so closely with the work of the Indo-American Book Company, its book advertising is admitted. Any other advertising that may appear will be understood as co-operative service.

Life and Action readers, then, do not find it necessary to wade through many pages of advertising in order to find the meat in the magazine. Opening at the first page they may begin reading and no advertising intervenes to distract attention, until the reading is concluded. Then will come a few pages of book advertising - the best books of the day.

But this exclusiveness as to advertising bears with it a penalty, for we are compelled, under the postal regulations of this country, to mail our magazine at the third class rate which is considerably higher than most regular magazines pay. This greatly increases our postage bill, but we are quite willing to free our pages of doubtful advertising even at such an expense.

Life and Action has become firmly established as a feature of the Extension Work of the Great School as its only official organ in this country, and its readers are becoming more numerous and loyal every day.

With your co-operation we shall continue to publish the the best little magazine in America, devoted exclusively to all that is noble and good in Life and Action.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. II **March-April 1911** **No. VI**

Individual Completion

J. L. H.

What is the primal Purpose of the Soul?
Why should I strive and struggle ceaselessly
With aching brawn and dulled mentality
To master slowly one by one the whole
Of Wisdom's problems, writ in mystic scroll—
To break apart the bonds enshackling me
In ignorance—to seek in harmony
A kindred mind to garner Love's sweet toll?
Just as the bee, that wings his flight from bower
To bower and plunges deep into every flower,
Regales himself with Nature's vital sweet,
So must I ever with laborious art
Delve deeply into purest Nature's heart
That I may make this ME of me complete.

An Open Letter to the Editor of "The American Freemason"



EAR FRIEND AND BROTHER:–

I am in receipt of a copy of "*The American Freemason*" [for January, 1911], which Journal I heartily congratulate, in that its editorial destiny is in your personal keeping.

The copy referred to comes to me very carefully marked with blue pencil, in such manner as more especially to call my attention to your interesting "*Open Letter to the Freeman's Journal*", at page 114 *et seq.*

Whether I am indebted to you personally for this distinguished courtesy, or to some other kind Friend and Brother who is interested in my personal welfare and enlightenment, does not appear in the marking. But in either event, inasmuch as the closing paragraph of your "*Open Letter*" is marked with special care, I am led to infer that the kind and thoughtful sender of this marked copy is laboring under the impression that I am one of "*those of the fraternity*" whom you "*would no less severely criticise*" for "*sending copies*" of a certain libelous article which a short time ago appeared as a leading editorial in "*The New World*" [Roman Catholic Official Organ for the arch-diocese of Chicago], "*broadcast to the Lodges, to foment hatred where there is no immediate need*", etc. [The italics are mine.]

However this may be, let me acknowledge, with humility and candor:

1. That I am, indeed, one of "those of the fraternity" to whom you refer, and whom you "would no less severely criticise" for "sending copies" of the article referred to "broadcast to

Lodges" throughout the country. [*Please note where my admission ends.*]

2. If my action in reprinting the article from the editorial columns of the Official Organ of the Catholic Church for one of the largest, most intelligent and powerful dioceses of the United States, and sending copies "broadcast to Lodges" all over the country, is deserving of your criticism—or that of any other Brother Mason—then it would seem but fair to you and also to the fraternity and the public, as well as just to myself, that you should know the whole truth of the matter, in order that you may do more perfect justice in the rendition and publication of your judgments. For it is a serious responsibility for a man in your position to render judgment against a Brother Mason on but a fractional part of the available evidence in the case; and it is an almost inconceivably more serious matter to publish your adverse judgments to the world in the columns of a "Masonic" Journal, wholly subject to your own personal censorship.

3. To the end that you, and I trust your readers also, may not remain in ignorance of the facts through any intentional fault of mine, let me, here and now, through the channel available to me, make public confession of the fact that I personally am responsible for the printing and distribution of 110,000 copies of the article to which you refer.

4. That these were, with few exceptions, distributed among members of the Masonic Fraternity.

5. That these copies were reprinted at my own personal expense, and that of the Indo-American Book Company.

6. That in their distribution to members of the Craft we have had the generous and enthusiastic help of leading Brother Masons in all sections of this country, Canada and Mexico.

7. That leading officers and members of the various

Grand Bodies, and of prominent Lodges, Chapters, Commanderies and Scottish Rite Bodies all over the United States, have voluntarily contributed to the distribution of many thousands of copies among members of the fraternity.

8. I am deeply gratified to learn that an important Eastern "Masonic Publishing House" has also reprinted the same article, on its own responsibility; and I am informed that through its efforts many more thousands of copies have gone out to members of the Order.

9. Through the Indo-American Book Company I am prepared to reprint and distribute at least 1,000,000 additional copies for the benefit of my Brother Masons and the Cause of Truth, just as rapidly as the demand for them can be created; and I am gratified to be able to report that the demand continues without further effort on our part.

10. But, my Brother, when you say that all this gratuitous and unselfish work of education has been, or is, done "*to foment hatred where there is no immediate need*", permit me, in all kindness, to suggest that you have introduced into the record an element of injustice to all parties concerned, your honored self included.

In this behalf let me say that I believe I am in a stronger position than you, when it comes to the task of determining the question of motive. For what I have done was done independently and self-consciously; and my motive has been clear and distinct. I am therefore in position to *know* what was and is the motive that impelled me and still impels me to print and distribute the article which you admit is "*senseless slander*", and that its author, and such as he, are "*renegades*".

You will bear in mind that the article referred to was written by the then Editor-in-Chief of one of the largest, if not indeed the very largest, Catholic official journals in America, that it was published as a leading editorial in the Official Organ

of the Roman Catholic Church in one of the largest, wealthiest, and most powerful Catholic communities in the United States; that it went into the homes of many thousands of Catholics among whom were many young and credulous people whom it was especially intended to influence and prejudice; that it was and is libelously false, from beginning to end; that, as you have characterized it yourself, it was a most vicious, virulent and unprovoked "*slander*" of the Masonic Fraternity, and that, at the time of my reprinting of the article it remained unchallenged and undisputed by any Brother Mason.

It went into Catholic homes where not one Mason in ten thousand would ever see it or know of its existence, or be able to refute it or nullify its destructive and baleful influence.

The Catholic censorship of the public press was and is such that, judging from previous experiences, I believe I am safe in saying that not one of the large daily or Sunday papers would have published a refutation of the article from myself or any other Brother Mason under any circumstances whatsoever.

At the time, and also now, the only way of apprising the members of the Masonic Order of the fact that a vicious, bitter and libelous attack had been made against them and their Order, and circulated where it would bitterly prejudice many thousands of young men against them, was to reprint the article bodily and gratuitously distribute it among Masons.

That method was adopted solely because it is the only one that would reach the desired result. I am gratified to know that the plan has been so tremendously successful.

In one other respect, however, I find myself unable to agree with the position taken by you in your "*Open Letter*". Your statement that the article was sent to Lodges "to foment hatred *where there is no immediate need*", would imply that—in your own mind—there are times and occasions when and where "*to foment hatred*" is an "*immediate need*".

If this is, in truth, the meaning you intend to convey, then I am compelled to align myself against you on the proposition. I am convinced that your position is morally unsound. For I do not believe it is ever morally admissible deliberately, intentionally and purposefully,"to foment hatred among men".

While it is not impossible that hatred, solely as an incident, may, and sometimes does, result from the kindly efforts of honest men to lift their brothers, by the power of education, above the degradation of ignorance and superstition, yet there is never a "*need*" for this, either "immediate" or remote, save as one of the deplorable and unavoidable incidents of ignorance in human evolution.

And in this connection let me say that in the printing and distribution of the false, malicious and libelous article referred to, my purpose has, at no time, been "to foment *hatred*", but at all times it has been to educate my Brother Masons to a knowledge of the fact that the Cause of Freemasonry and Human Liberty and Happiness has an active, a subtle and a powerful enemy in the very heart of this beloved country of ours; that it is armed, equipped and in the field; that the enemy referred to is the *Church of Rome*; that it has thrust upon this great country of ours a vital issue which calls for the consideration of every loyal American citizen and the alignment of all the intelligent forces at our command, to prevent the destruction of our great, progressive, liberal and educational institutions, among which Freemasonry and our free, nonsectarian Public Schools are the greatest, and are the direct and definite objects of the most unreasonable "*hatred*".

My purpose in all this has been, and is, to discharge the obligation I owe to my country and to our beloved Order, by helping, as far as my limited abilities will permit, to pass on to my Brother Masons such knowledge and information as I possess that will enable them the more fully to understand

and the better to discharge the responsibilities which rest upon them as *Citizens* of this great republic. I have sought to impress them, as earnestly as possible, with the fact that, as loyal *Citizens*, there is much for them to do *now* and *all the time*, if they will but open their eyes and take note of what is going on all about them.

While you are directly, and with great force and cleverness, playing into the hands of Rome, by counseling inaction on the part of Masons, and by stimulating and fostering among them that sense of security which impels them to sleep at their posts, while their deadliest enemy and the implacable enemy of our greatest American institutions is silently and securely planning a campaign of destruction, and daily entrenching itself more securely, until it is ready to strike—I am endeavoring to awaken the "Sleeping Sentinels" and arouse them to a sense of their responsibilities as the rightful Guardians of the Nation and of our Liberties.

In my humble judgment, there is no single influence in this great country of ours inherently so capable of exerting a dominant and irresistible power for good as is the Masonic Fraternity. On principle it stands for all that is noble, progressive, constructive and beneficent and against everything that is ignoble, retrogressive, destructive and malevolent in human society.

But what does a Brother Mason amount to, more than the most sluggish, inert and stupid man in any community, if he sits with hands folded in silent serenity, or with both Conscience and Consciousness lulled to sleep by a false sense of security, while "a grave danger" [your own words] is threatening either his country or his Order?

You tell the Catholic journal to which your "Open Letter" is addressed, that you "*discern in certain hierarchial tendencies of the Roman Catholic Church in America that which appears to us* [*you*] *a grave danger*".

And yet, you are ready to "severely criticise those of the fraternity" who unselfishly reprint the evidences of that "grave danger", [so conclusively arrayed and published by the very Church to which you refer] and, at their own expense, distribute those evidences among the members of the Craft, to put them on their guard and enlist their intelligent co-operation in an effort to avert the threatened"grave danger".

I confess that, as yet, I am unable to see the logic of your position. I am glad, however, to know that you are not asleep at your post, and that you are among the intelligent members of the Order whose eyes are open, who are wide awake and taking note of those vicious "tendencies of the Roman Catholic Church in America" which constitute that "grave danger" to which you refer.

But, my brother, are you also awake to, and aware of the fact that, as yet, it is—or until very recently has been—the rather rare and unusual exception among members of the Masonic Fraternity, to find one who is sufficiently educated concerning the purposes, plans, methods and "tendencies of the Roman Catholic Church in America" to have sensed even the remotest possibility of the "grave danger" you and I have observed? And are you aware that they will continue to sleep on in blissful ignorance and exemplify the unenviable role on "*The Sleeping Sentinel*", until awakened too late by the booming of the enemy's cannon—unless you and I and other loyal Brothers and Citizens who know of the impending "danger" assume the responsibility and discharge the duty we owe them and our country and our Order,—of awakening them?

You console yourself and at the same time add an extra soporific to our sleeping Brothers with the suggestion that, "Freemasonry is able to hold its own against all attacks from whatever hostile source directed".

Had you added: "When awake and on guard", I could

easily agree with you. For I do not think there is an equal number of men living that could cope with the body of American Freemasons on equal terms.

But to me it has been, and still is, almost one of the "Greater Mysteries" to realize the truly sublime and child-like ignorance and innocence of the average Brother Mason concerning those "tendencies" of the Church of Rome which are everywhere so perfectly attested and apparent as to impress even the blind, if they would but open their ears.

But a short time ago it was utterly impossible to talk to the average Mason concerning the hostile attitude and destructive purpose of Roman Catholicism toward Freemasonry. Not until the article, whose distribution you have so bitterly condemned, was reprinted and placed in their hands and they could read the story of Catholic hatred of the Masonic Order in the official words of the Church herself, would the average Brother Mason believe that such a spirit of blasting, burning and blighting hatred could possibly exist anywhere, and least of all in the Souls of those who profess to follow the teachings of the Master Jesus.

Today we have a vastly different story to tell. And this is largely due to the distribution of the Catholic editorial to which you refer. Today all over this country Masons are reading and studying this Roman Catholic problem as never before; and a definite movement is under contemplation to offset the plans of the Vatican to "*Make America Catholic*".

From every section of the country come orders for not only hundreds, but thousands of copies of the article referred to, for distribution among the members of Lodges, Chapters, Councils, Commanderies and other bodies, and as rapidly as our working force can get them out these orders are being filled and the good work of education goes on.

And now, my honored and respected Brother, permit me

to suggest that in at least one vital respect your "*Open Letter*" appears to me to be distinctly misleading. I would not have you think, however, that I attribute this fact to any unworthy motive, intent or purpose on your part; for during the short period of our semi-acquaintance, it has been with sincere pleasure that I have regarded you as an upright man and Mason, and I hope you will justify that opinion. But in the instance to which I now refer I am convinced that your words convey an impression clearly out of harmony with the facts.

Your words would clearly imply that it is the rare exception among Catholics to find one who is so ignorant or so credulous as to be influenced by the libelous editorial article in "*The New World*" under consideration.

In this assumption you give expression to a confidence which I *know* to be without foundation in fact, however gladly I would welcome such a condition as your words imply.

I am sure you will agree with me in the conclusion that, as a rule, *editors* of leading journals are as learned and wise as the general average of their readers. If this be true, then what does it mean, and what does it argue as to the knowledge or good sense of Catholic readers, when we find in almost all the leading Catholic journals of America, articles appearing at frequent intervals, indicating the same unreasoning hate of the Masonic Order and the same bitter prejudice against Masons, and the same destructive attitude toward everything for which Freemasonry stands?

Is it not unfair to assume that the editor of "*The New World*" [Catholic] is, at least, as wise as the large majority of his readers? He would not remain long in that position if he were not.

Bear in mind that his paper is the *Official Organ* of his Church for the entire diocese of Chicago; that, as such, it makes its appeal to something like one million, two hundred thousand

Catholics; that at least one-half of these are young men and young women who are wholly uneducated in the principles of Freemasonry and ignorant as to the purposes, plans, methods, practices, or general status of the Order; that these, because of their youth and lack of knowledge, are credulous, impressionable and easily prejudiced by what they read, and more especially what they understand has the sanction, the approval and the authority of the Church back of it, and also of their Father Confessors.

This is more especially true of the youth of the Roman Catholic Church than of those of any other Church in this country; because they depend vastly more upon the Church and its "*authority*", upon the priest, the Church Schools and the Church paper than do the youth of any other denomination.

Moreover, it is a definite and established policy of the Catholic Church to "*Make America Catholic*" and to accomplish that result through the education of their children. For this reason every possible advantage is taken of the opportunity of the Church to mould the minds of Catholic youth to revere everything approved by the church and to hate everything that interferes with the policies and purposes and plans of the Church.

Thus it is that every influence possible is brought by the "Catholic Church in America" to bear upon the susceptibility and credulity of its youth, more especially its young men, to prejudice them against the Masonic Fraternity and inspire them with bitter enmity and lasting hatred for American Masons and everything Masonic. I deplore this fact as deeply as any man. But it is a fact nevertheless.

In view of these conditions, which every individual may verify who cares to do so, it is inevitable that "*The New World*", wherein the libelous and false editorial article referred to was first published, has thereby filled the minds and souls of thou-

sands of innocent and ignorant youth with bitter prejudice and unreasoning hatred against the Masonic Order and with false and libelous notions concerning Freemasonry which nothing in the world, outside the influence of the Church itself, can ever eradicate or remove.

This has been done, well knowing that in a few short years these young men will have the power to vote for or against measures and men representing the interests of either the Church, or of Freemasonry and Society. And the purpose of the article and of the editor and the church was and is to influence all such votes possible in favor of whatever measures the Church may inaugurate, or approve.

For these reasons, and others in line with them, the article referred to, published as a leading editorial in the Official Church Organ, has made an impression that nothing you or I can do or say will ever modify or mitigate to any considerable degree.

And all this is but a fair illustration of the "*educational*" policy and influence of the Roman Catholic Church in America, upon the children and youth, who are to become the future voters of this country, and determine the questions of its Liberties and its Destiny.

How shall we ever counteract this destructive influence that is eating out both the heart and the brain of our beloved country? Echo answers "*How*"?

Only a short while ago the following significant telegraphic dispatch was clipped from the columns of *The Denver Post.*

CATHOLICS TO COMBINE

"Denver, Jan. 2. The federation of all Roman Catholics in the United States, *to the end that by such union they may become powerful enough to demand their civil and political rights,* was urged by Right Rev. Nicholas C. Matz, Roman Catholic

bishop of Colorado, in an address at the annual banquet of the Knights of Columbus of this city last night."

A fuller dispatch indicates that among the "*demands*" they are preparing to make is, [1]. "*To lift from taxation, the free or parochial schools supported by the Church*": [2] "*A division of the school funds and the support of the parochial schools by the state*". [Italics are mine.]

As a suggestion of the methods to be employed by the federation—or which at least seem to have the sanction of the Knights of Columbus—let me quote a more recent dispatch, sent to me from Washington within the week:

MAKES CHARGE OF CORRUPTION.

"Washington, March 3. That a resident of Washington, whom he named, had represented himself to him and other congressmen as able, *through the Knights of Columbus, to deliver, for a suitable consideration, 'Catholic votes', in large blocks in various districts throughout the country,* was asserted on the floor of the house yesterday by Representative Benjamin Johnson, of Kentucky.

The assertion caused much private discussion, but there was no comment on the floor and no action was taken. [Which fact alone is most significant.]

Mr. Johnson said four years ago *that an offer was made to him of* 4,000 *such votes in his district in return for a money consideration.* He said he received a letter inviting him to meet the writer, whom he named, and that the offer was made at that meeting. *He asserted that other members of congress had more recently received similar offers.*" [Italics are mine].

And what, my Brother, would you recommend in the face of these conditions and indications?

As for myself, I see but one possible channel through which, at present, it appears to me the remedy may be worked

out and effectually applied. That is through the united and intelligent action of Masons, acting in their capacity as loyal American Citizens.

You speak as if our Order were immune from all possibility of danger or attack. But on every hand and through every available means, we are already being attacked, and by the same powerful and relentless enemy.

The gage of battle has been thrown at our feet and the enemy is but waiting to see if we have the courage to pick it up. Have we?

While I deplore the necessity for action, I see no method by which the destructive influence of the Roman Hierarchy in America can ever be met and nullified but by a constructive counter educational movement.

To that end I, for one, propose to pursue a consistent policy of publicity among my Brothers and Fellows, to the full measure of my ability and facilities, so long as the repeated efforts of the enemy to "remove" me do not succeed.

All I shall ask of my Brothers is to study the Roman issue in this country carefully and know what is going on all about them, and then govern themselves by what they conceive to be their duty as loyal and intelligent and patriotic citizens.

I do not ask nor expect nor desire them to violate a single Masonic principle nor Landmark. On the contrary, my appeal to them is that they become better Masons and demonstrate that fact by being better citizens.

I am not attacking "Religion" in any sense whatsoever, nor do I intend to do so. Neither am I questioning the right of any individual to belong to any Church that appeals to his conscience and therein to worship God according to the dictates of his own intelligence.

I believe my respect for honest Catholics, as such, is as

deep and sincere as yours. I believe my respect for their right to "Life, Liberty and the pursuit of Happiness" is quite as great as yours. I believe my respect for "Religious Liberty" in general and the right to worship God according to the dictates of conscience, is as profound as yours. And in some respects I believe I recognize the identical nature of the obligations of Masonry and of Citizenship even more clearly than your recent writings would seem to indicate.

Among prominent Masons whom I know to be your personal friends I have heard the expression of many deep regrets at what, to them, appears a change of attitude in your recent utterances.

As for myself, I recognize your perfect right to change your views as often as your reason and conscience approve. And my respect for and confidence in your integrity and courage have been too great to admit of the suggestion that your seeming change is due either to the subtle influence of the enemy, or to ulterior motives inconsistent with your sense of right.

I recognize also your right to differ from me as to what methods are most likely to obtain the correct results in the solution of the Roman Catholic Problem in America.

But I cannot believe there is room for any difference between us as to the existence of such a problem in this country. You have, in previous articles, written too clearly and intelligently upon the subject to leave me in doubt as to your knowledge on this point.

I assume also that we do not differ as to the fact that the Masonic Fraternity is, at least, one of the available factors upon which our country has a just right to depend for intelligent aid in the final solution of this great and grave problem.

But if the Masonic Fraternity has any responsibility to our country in this matter, it must be as evident to you as to me, that the first step toward its proper discharge is to under-

stand the problem clearly and then the character and extent of Masonic responsibility in working out the solution.

How shall Masons who, at present, are entirely ignorant upon every phase of the subject, obtain a knowledge of the problem and of their responsibilities in connection therewith? Do you know of any way other than through the process of education? I think not.

Then the subject narrows itself to the question of determining a method—if possible, the best method—of educating Masons all over the country as to the existence of the problem, its nature, extent and gravity, their responsibilities therein, and finally how best to proceed with the solution, and when to begin.

If there is room for any serious difference between you and myself, it is doubtless at this point, in the determination of a method of reaching our Brother Masons and laying before them the necessary information in such manner as to command their attention and consideration, and when to begin that task.

But this should not become a subject of "Criticism" between us, and shall not, so far as I am concerned. For if you have demonstrated any method of procedure that will reach the members of the Craft more generally than we have done, and are doing, I shall be glad to adopt it, if it falls within the scope of our limitations, and you will be good enough to give me the benefit of your wisdom.

But until such time as a better method presents itself, I trust we may, without offense, be permitted to follow the method that has already proven so effectual, and done so much to awaken members of the Order to a realization of the "grave danger" which is so apparent to you.

Cordially and fraternally,

TK.

Why Papal Rome is Opposed to Masonry

By Thomas M. Stewart, M. D.



INCE the election of a Jew, who is also a Mason, as the mayor of Rome; and since the recent discussions dating from the Fairbanks and Vatican controversy, which were fanned into a roaring flame by the efforts of Merry Del Val to make a prominent citizen of the United States bear the scorching brand of "obedience to the authority of the Pope"; the correlated subject of the opposition of Rome to Masonry has again come prominently to the minds of Masons the world over.

Masonry is a world-wide institution; it teaches independent thinking, and is the only world-wide institution that stands in the way of the politico-ecclesiastical schemes of the hierarchy at Rome; which is in the control of the Catholic Church, and dominates the good people of that Church who honestly and faithfully follow their misguided leaders.

Masonry knows the truth in regard to the origin of the Catholic Church, and it is intent on giving "more knowledge" to its own candidates and to all the world regarding Man and the institutions of Men; and among the latter is man-made Papal "infallibility".

The time has come to acquaint Masons once again with some of the things that have been forgotten. There are always Masons in the world who do not forget; they only wait an opportune time to disclose the facts of history.

Albert Pike, in that great Masonic book, "*Morals and Dogma*" has arranged in convenient form a few things of vital Masonic interest. It has been the privilege, and as well, the

duty of the writer, to bring these facts together in a more convenient form, in the hope that they will inspire all who may read them, not alone with a *desire* for "more light", but with the good sense and zeal to bring "to light" all their Brethren.

Jesus Taught a Secret Doctrine. Rome Opposes Secrecy.

"Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables; that seeing, they may see and not perceive, and hearing, they may hear and not understand. . . .And the disciples came and said unto him: 'Why speakest Thou the truth in parables?' He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.' "

Paul Teaches by Allegory.

Paul, in the fourth chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an *allegory.* In the third chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God; "Not of the letter, but of the spirit; for the letter killeth."

Church Fathers Advocate Secrecy.

Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies."

Eusebius [another Catholic authority] said: "Those who preside over the Holy Sepulchers, philosophize over them, and expound their literal sense by allegory." [Page 266].

The Ghosts of the Dead Templars Haunt the Vatican.

An hundred years ago, it had become known that the Knights Kadosh were the Templars under a veil, and therefore the degree was proscribed, and ceasing to be worked, became a mere belief and formal ceremony under another name. Now, from the tomb in which, after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-Masons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action. [Page 815].

Three Degrees of Initiation in Early Christianity.

In the Hierachiae, attributed to St. Dionysius the Areopagite, the first bishop of Athens, the tradition of the sacrament is said to have been divided into three degrees, or grades viz: "purification, initiation, and accomplishment or perfection; and it mentions also, as part of the ceremony, the bringing to sight."

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early Church and say: "These regulations must on no account be communicated to all sorts of persons, because of the mysteries contained in them."

Tertullian, who died about A. D. 216, says in his Apology: "None are admitted to the religious mysteries without an oath to secrecy. We appeal to your Thracian and Eleusinian mysteries and we are specially bound to this caution, because if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but

by report and hearsay. Far hence, ye Profane! is the prohibition from all holy mysteries."

Secrecy Opposed by Papal Rome, but Upheld by Even Their Own Bishops and all History

Synesius, Bishop of Ptolemais, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be understood; it must needs have impostures."

"A Spirit" he said, "that loves wisdom and contemplates the Truth close at hand, is forced to disguise it, to induce the multitudes to accept it. . .Fictions are necessary to the people, and Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliancy. If the sacerdotal laws allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables. . . .In fact, what can there be in common between the vile multitude and sublime wisdom? The Truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason." [Page 103].

Bishop Synesius wrote this confession to Hypatia: "The rabble desires nothing better than to be deceived. . . . As regards myself, therefore, I will always be a philosopher with myself, but I must be a priest with the people." And Hypatia was later murdered by that organization of priests, who are philosophers so far as they themselves are concerned, and "priests" with the people.

Symbols and Watchwords Used by Early Christians.

Clemens, Bishop of Alexandria, born about A. D. 191, says in his Stromata, that he cannot explain the mysteries, because he should thereby, according to the old proverb, put

a sword into the hands of a child. He frequently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom.

Whenever the early Christians happened to be in company with strangers, more properly termed the Profane, they never spoke of their sacraments, but indicated to one another what they meant, by means of symbols and secret watchwords, disguisedly, and as by direct communication of mind with mind, and by enigmas.

Origen, born A. D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine, said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth!"

"*Anathema to All Who Advocate Secrecy*!!" *Say The Popes.*

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 278, conducted a controversy with the Manichaens said: "These mysteries the church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens; but much that is spoken is in disguised terms, that the Faithful who possess the knowledge may be still more informed, and those who are not acquainted with it, may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his Catechesis, he says: "The Lord spake in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public. The splendor of glory is for those who are early enlightened; obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its mysteries to those who have advanced beyond the class of Catechumens; we employ obscure terms with others."

St. Basil, the Great Bishop of Caesarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. . This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

St. Gregory Nazianzen, Bishop of Constantinople, A. D. 379, says: "You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself. . . . Our mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work De Mysteriis: "All the mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane. . . It is not given to all to contemplate the depths of our mysteries. . . .that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them." And in another work: "He sins against God who divulges to the unworthy the mysteries confided to him.

The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed. . . . . .Beware of casting pearls before swine! . . . .Every mystery ought to be kept secret; and as it were to be covered over by silence, lest it should rashly be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the mysteries."

Initiation and Secret Teaching a Part of Early Christianity.

St. Augustine, Bishop of Hippo, who was born in 347 A. D. and died in 430 A. D., says in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are not to discourse to you of sublime mysteries, which none are qualified to hear, but those who, by the Master's favor, are made partakers of them. . . . To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that it signified a mystery, or secret of God, shadowed over by the cherubims of glory, and honored by being veiled.

St. Chrysostum and St. Augustine speak of initiation more than fifty times. St. Ambrose writes to those who are initiated; and initiation was not merely baptism, or admission into the church; but it referred to initiation into the mysteries. To the baptised and initiated the mysteries of religion were unveiled; they were kept secret from the Catechumens; who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and Spectators all withdrew.

Chrysostum, Bishop of Constantinople, was born in 354, and died in 417. He says, "I wish to speak openly, but I dare

not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. . . . . Where the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated, which he says, "I here pass over in silence for it is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostum, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the penetralia, where the uninitiated beheld what was not proper for them to see; and Chrysostum mentions the same circumstances in his epistle to Pope Innocent.

Christian Mysteries for Those "Duly and Truly Prepared".

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his seventh Book against Julian: "These mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth. . . . I should say much more, if I were not afraid of being heard by those who are uninitiated; because men are apt to deride what they do not understand. And the ignorant, being aware of the weakness of their minds, condemn what they ought most to venerate.

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made bishop in 420. In one of his three Dialogues, called the Immutable, he introduces Orthodoxus, speaking thus: "Answer me, if you please, in mystical or obscure terms; for perhaps there are some persons present who are not initiated into the mysteries." And in his preface to Ezekiel, tracing

up the secret discipline to the commencement of the Christian era, he says: "These mysteries are so august, that we ought to keep them with the greatest caution."

"Signs and Tokens."

Minucius Felix, an eminent lawyer of Rome, lived in 212, and wrote a defense of Christianity, says: "Many of them [the Christians] know each other by tokens and signs [notis et insignibus] and they form a friendship for each other, almost before they become acquainted." [Pages 543, 544, 545, 546 and 547].

Truth Taught by Pythagoras, a Mason; Opposed by Papal Rome.

Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation; or of sympathy and antipathy; of fixedness and movement; which is in the principle of Creation, and the perpetual cause of life. This truth was ridiculed by the Christian Lactantius, as it was long after sought to be proven a falsehood by persecution, by Papal Rome. [Page 843].

Man Supreme Over Institutions.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that *man is supreme over institutions, and not they over him.* Man has natural empire over all institutions. They are for him according to his development; not he for them.

This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth, not revealed until governments had been in existence for at least five thousand years. Once revealed, it imposed

new duties on men. Man owed it to himself to be free. He owed it to his country to seek to give her freedom, and to maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotism, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism had henceforth, a new and wider meaning. Free government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Anarchy, soon after it was first preached. [Pages 23 and 24].

Freedom: Civil and Religious.

Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them *by the priests of the church*, will be content with Royalty by Divine Right,—the Church and the Throne mutually sustaining each other.

They will smother schism and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious fits of frenzy, followed by helpless exhaustion.

Despotism is not difficult in any land that has only known one master from its Childhood; but there is no harder problem than to perfect and perpetuate free government by the people themselves; for it is not one king that is needed, all must be kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest-trees,

from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity; for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the national liberties. It is stated in the statutes of Edward II, that the justice and the sheriff should no longer be elected by the people on account of the riots and dissentions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquility. [Pages 33 and 34].

Domination of the Will of Others, a Doctrine of Papal Rome.

The thirst for power is never satisfied. It is insatiable.

Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshiped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Nations. Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands; while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. Afterwards Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parcelled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same—acquisition, dismemberment, ruin. There is a judgment of God against all that is unjust.

To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation. [Pages 74 and 75].

Rome Howls for Morality — in Others !!

If Masonry needed to be justified for imposing political as well as moral duties on its initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus; that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the first-fruits of the peasant's marriage-bed; when the captured city was given to merciless rape and massacre; when the State prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter,—that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnapped to serve his lusts; when lettres de cachet filled the Bastile with persons accused of no crime; with husbands who were in the way of the pleasures of lascivious wives and of villians wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs and excises; and when the Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madam du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden. [Page 27].

Rome Crushes Free Thought.

Rome, more intolerant of heresy than of Vice and crime, came to fear the Templar Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought. [Page 820].

Early Christianity Led Astray.

We may be sure that so soon as Religion and Philosophy become distinct departments, the mental activity of the age is in advance of its Faith; and that, though habit may sustain the latter for a time, its vitality is gone.

The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality; and the inquisitors, who, for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature. [Page 732]

Happy is the man whose thoughts will bear
The rigid test of the unerring square;
Who through this world unswervingly hath trod,
Steadily advancing towards his Maker and his God;
Seeking by acts of Charity and Love
To gain admission to that Lodge above,
Knowing that the stone in the rubbish cast
Shall crown our Master's work at last.

A Skeptic's Opinion of "The Great Work"



Y PERMISSION, we publish the following letter from Mr. F. F——, a brilliant skeptic, to Dr. C. E.— one of "the Friends of the Work." It was written with no thought that it would ever find a place in the columns of *Life and Action*, or any other publication. For this reason alone it possesses a special charm —that of unquestioned *sincerity*. Not that Mr. F. is ever *insincere*; but that he has expressed himself freely, and without the conventional bias that usually accompanies the consciousness that one is writing to "the public" rather than to an individual, and that individual an indulgent personal friend.

We feel that the Students and Friends of the Work will appreciate this message from an honest skeptic; and we hope our readers generally will read his letter with friendly hospitality and an "open mind"

Here it is:

Dear Doctor C——:-

Many thanks for the circular from the "Brotherhood", and the amazing "ad." from "The Fra".

I think my error in trying to defend the Roman Catholics from TK's condemnation of the doctrine of the efficacy of "Faith without works" arose from my attributing to them the purer teaching of our Anglican Romanizers [so-called]—I saw "Rome" through Pusey's spectacles! For the moment I had forgotten their system of indulgences and the "Treasury of Merits" from works of supererogation, not to mention that

ancient graft, "Masses for the Departed." It is only in the obvious absurdity of such an "ad." that one is able to realize just *where* doctrines beautiful, comforting and seemingly legitimate in their early forms ultimately land one. Nothing is more beautiful or natural than an act of intercession—the prayer of a righteous man availeth much, if for those near and dear—why not for those who are very far off—or in the hands of God? Surely a gentle and alluring thought is seemingly lawful because we can set no limit to the power of prayer nor the grace of God! And yet, *see*, into what *pathos*, what vain repetitions, what monstrous abortions of Truth, what soul destroying error it leads.

That much—even from the orthodox Anglican's point of view.

But—having read "*The Great Work*", I fail to see how any human with a grain of common sense can ever take the point of view of *any* branch of the Christian church, or manifestation of Christianity—I cannot even contemplate them with any feeling but a sort of dull amazement as to *how* they all came about. I want to go and read the Four Gospels all over again—and *try* and *see how* and where the mistake all started. I am hourly more convinced that Christ was a "Master" or that the Masters are the only true interpreters of Christ. But if Christ were an emissary from the "Great School", does *their method* "to Him that *hath*, shall be given", "he that hath ears, let him hear", sufficiently account for the gigantic mistake? Did no one hear—did no one receive aright? Why did St. Paul so weirdly misinterpret the whole "*idea*"? And yet his immediate disciples gave their very lives for this almost incredible misconception of his entire mission.

My old acquaintance with orthodox theology and my intimate knowledge of the later phases of the Oxford movement made the reading "*The Great Work*" more than interesting. I

admit it utterly fascinated me. I take back all my splutterings against "*The Great Psychological Crime*". Don't ever again give it to anyone who has *not* read "*The Great Work*". What particularly delighted me was its quite rational explanation of the Christ and all his teachings—it removes the *super*natural that has accumulated with the ages and reveals him only as the natural in its highest expression. Having read it one needs nothing more—it removes that uneasiness about the whole life and work of the man—that it's so impossible to shake off when one reaches him through a "*creed*". In the heart of the average Christian there's a sneaking dread that he's bitten off more than he can swallow—he won't admit it—but all the same he knows it *is* so. Let him read "*The Great Work*" and chew harder.

As for the "Ethical Formulary" set forth by the TK, I believe it's matchless.

Of the esoteric teachings and the spiritual experiences of those who pursue them, I am, of course, ignorant—but I am intensely impressed by the *absolute sanity* of what *is* offered that I *can't* draw a line and say "Thus far all is within reason, beyond this point, rubbish"; nor can I without violating every instinct that aids me in judging between a true man and a liar, believe that TK is not sincere, or convinced of the *absolute truth* of what he has written.

I'm a rank materialist. My curiosity is hardly roused by the recital of spiritual experiences here or hereafter; but I am so utterly fascinated by the man TK's knowledge of the human heart and its deepest needs. I never yet read a book so obviously conscious of the other man's point of view. There's no "apologetic" equal to it! I no sooner formulated an objection than he took it and wrung its neck in a sentence or two, and together we chucked it out of the window and continued "The Great Work"!

Idle curiosity, for which neither Jesus Christ, TK, or any other "Master" has the least use, makes me want to see him and hear him speak. He has certainly roused my curiosity as no one else ever did.

I'd give all I have, [it is to smile!] for a review of that book by Charles Gore, Bishop of Birmingham, England [Ex-Head of Pusey House, Oxford, Canon of Westminster, etc.], the greatest intellect in the English Church today. I knew him very well at one time. He is a saint and a scholar, and has made himself a great "Pastor Pastorum", and sacrificed his "books" for the hideous life of the modern Episcopate. Oliver Lodge has surely seen this book—and I wonder what *he* thought of it. He and Gore are friends. I wish I could hear them discuss it.

Yes, you shall hear from me. I return your "Fra", but having no large envelope he is not a little folded.

Yours as always,

F. F.

P. S. I am glad to see *you* numbered with the "Brothers" on back of circular. You are not a great way off from the Southland. I'm glad of it. My tent, I realize, is pitched at a great distance upon the broad North Road, so far off that none of the foolish gibes I threw at you could ever have even reached you. "*The Great Work*" has opened up a long closed vein of reverence in my being. Here's something and someone that one *must respect*—and all who accept it as their "*Way*". The strange thing is that I *can't feel* even a twinge of interest about myself spiritually. Now, *I know why* you asked me those questions about "Moral Responsibility" and "Life's purpose"—and I am still without any answer to *any* of them.

TK's answer is *the* answer—but if I gave it to you, it would come from me with *exactly* the same significance as it

would from a parrot taught to speak it!! And that's the truth!

My sense of Moral Responsibility is frozen through and through—it must be absolutely dead! TK knows what I mean—he's described it all again and again. I laugh whenever I think of myself!

But *you*—you must forgive me my past flippancy, and believe that I love you for the Hope that is in you..

F. F.

Witness and Judge

My name was sounding through the street.
"Did you not know what he had done?
He is the bravest of the brave,
The highest medal he has won."
I heard and blushed, aye blushed for shame,
I heard the beating of my heart,
The world cried "hero" but I knew
That I had played a meaner part.

This is the judgment I must face
Some day, somewhere, and woe is me
When that day comes in dreadful wrath
If I must blush my works to see.
So day by day I strive to live
As though I'll meet each act again,
Myself the witness and the judge
Prepares my pleasure and my pain.

——T.W.A.

Psychotherapy and the Theorem of Natural Science

By J. D. Buck, M.D.

THE so-called "Scientific Psychology" of the present day deals largely with mental states. It recognizes consciousness as a fact; and feelings, sensations and emotions, motives and impulses to action, on the one hand, are seen to be closely related to physical structure and physiological function on the other.

The whole content of consciousness is considered to be the legitimate field of Psychology, and the "causative" and "purposive" terms of this psychic equation are recognized.

But amid all the multiplicity of phenomena, objective or subjective, without or within, one may look in vain for a psychological theorem, or a real "working hypothesis".

We might fitly designate it all, as "*descriptive mental automatism*", or the "*kinetics of consciousness*".

There is careful observation and recording of all that occurs, within and without, but the whole problem and conclusions are left in confusion.

"Object" and "subject"; cause and effect; or the "causative" and "purposive", are recognized as factors, and as processes, as antecedents and consequents; and thus we may get a broad and rather concise view of what transpires.

But beyond this broader view we are given no definite concept as to *what man is*. The phenomena are related, in movement, in time, and in orderly sequence; but the dominant chord is wanting. Individuality is a mere incident. The constructive principle is left entirely out of account.

Of the multiplicity of phenomena, functions, faculties, capacities and powers; of feelings, sensations and emotions;

there is no end. But that *unity* of consciousness, purpose and act, which is essentially *Man*, is virtually lost sight of.

It is as though a musician were to imagine that a symphony could be rendered by an orchestra after he had neglected the "key", or the "dominant chord", or shifted it back and forth without any *theme*, but by mere caprice. How long would it take the orchestra to declare the composer "crazy"?

The position of the so-called Psychologist would seem to be—"If we can go far enough and long enough on these lines of mental automatism, *some day*, we hope to discover the human soul [if there is one]; and then we will begin our investigation of that, and *perhaps* we may tell you all about it."

"Haeckel may be right. If so, we shall hope to "catch the soul in a bottle, and exhibit it as Soul-snow."

"Psychotherapy", based upon this psychic phenomena or mental automatism, is purely experimental or empirical, and in no sense, nor in any degree, Scientific.

It is not, then, at all surprising to find it still experimenting with "Suggestive-Hypnosis", and "Hypnotic-Suggestion", and dodging from one to the other whenever "the end fails to justify the means."

Such experimenters are like excursionists or unbidden guests entering the house of a Prince without invitation, or during his absence, taking an inventory of his possessions and furniture in every detail, but leaving *him* entirely out of account; and afterward claiming intimate acquaintance with the Prince, or even attempting to write his history or biography.

It is not claimed, nor is it necessary to claim, that no good results are found to follow along these empirical lines. Neither can it be denied that failures and undesirable results also follow.

But it is definitely claimed that none of these applications is strictly scientific, or definitely or demonstrably constructive, from the recognition of Psychical Law.

Hudson's "Law of Psychic Phenomena" was in no sense a *Law*, but a *description* of *phenomena*; and his "dual mind" [objective and subjective] introduced, or emphasized a slogan or catch-phrase which psychological jugglers have not even yet altogether forgotten, nor recovered from.

That "The subjective mind is amenable to control by suggestion", is mistaking effect for cause, as it overlooks entirely the normal dominant power in man, viz., the Human Will; and confounds everything that might fairly and reasonably be called "Suggestion", with "Domination".

That suggestion, or hypnosis, may affect ultimately the mind, or the sensations, feelings and emotions, or even the circulation, is true. They may even produce *stigmata* in the hands, feet and side, through the imagery of the crucifixion and the Passion of Jesus.

But these effects, one and all, from first to last, are primarily upon the self-conscious Individual Intelligence.

They introduce a *dominant*, or dominating idea, picture or concept, to which the Master of the house [the Individual Intelligence] capitulates or surrenders.

He is no longer free to act, or to refrain from acting. His Rational Volition is in abeyance. In whatever degree he is dominated or controlled by the will, wish, idea or purpose of another, incarnate or excarnate, to *precisely that degree, to the last scruple*, is he a *Slave* in his own house, *un*rational and irresponsible.

Neither in Mental Automatism, in Suggestive Hypnosis, nor in Hypnotic Suggestion, can we ever hope to find any *scientific* Psychotherapy. It does not, even theoretically, admit the existence of the human soul.

Mental, empirical, phenomenal—if you choose—and this is practically all it really claims to be. But it is in no sense *Psychical.*

Now, in the midst of all this confusion of tongues and babel of words, we find no dearth of facts from which to deduce a logical and scientific method of procedure.

This method is "pragmatic" to the last degree. It deals with facts, regards values and accurately measures results.

It assumes nothing, but it proves all things. Man *is*, in his individual variation, bodily mechanism, physiological functions, chemical and kinetic equivalents, faculties, capacities and powers an amazing multiplicity, and almost endless diversity, an ever-changing, moving, acting phenomenon.

But through and throughout all this diversity we may discern an underlying order, poise, equilibrium and harmony.

The many are subject to the *one*. There is *something* that unifies, co-ordinates, dominates, concentrates, precipitates at a single point, by a single act, in an instant of time, this whole physical, mental and psychical mechanism we call man.

That which does this is the self-conscious Individual Intelligence. The *proof* of its existence is the *valid experience* of every rational, normal, intelligent, human being. The proof *requires no proof*. It is an empirical, universal fact, as patent to the child as to the man.

It senses, regards and speaks of, the whole organism as "ME"; of every organ, function, feeling and emotion, faculty, capacity and power, as "MINE". It is the *one* that possesses and uses all the rest. It is a *unit* in the midst of the multiple, the diverse and the complex.

These are facts, relations and experiences; and not only the whole problem of Psychology and Psychotherapy, but every problem of life centers just here.

I think, act, feel, will, suffer, enjoy, hope, fear, despair, evolve or devolve—I!—I!—I!—the Individual Intelligence which I am, and which alone can do any of these things.

In the doing of them every cell or molecule of *my* body,

every function of *my* organism, every faculty of *my* mind and every capacity of *my* soul is ideally, potentially or actually my servant to command.

My appeal is not to books, nor authorities, nor categories, nor philosophies—but to *you*, my reader. Are not these the *facts* of your own hourly, daily, lifelong experience? Do you need any outside *proof* of a single proposition here stated? Have you not been conscious of them as long as you can remember anything? Can you *imagine yourself* as existing and one of these things left out? Certainly you cannot without having had precisely that experience. You cannot imagine your self-conscious identity as non-existent. You can affirm it, deny it or believe it; but that would be an incident of thought, but not an actual experience in consciousness; a flitting picture on the panoramic screen of time, and not a matter of knowledge.

Knowledge is conscious, individual experience; and to some extent you may *picture* that experience in thought or in words. But it is your very own, and it is wrought into the warp and woof of your being, into the very texture of your soul; and you can never again be the same as before you had the experience. The experience and you are *one identified.*

Now, with these facts and considerations before us, let us say—There is a Constructive Principle in Nature, and in Individual Life. It crystallizes every snowflake, veins every leaf, tints every flower, puts the rhythm into every breath and every heart beat; and while it varies and varigates *everything*, seemingly to show how *original* it is; and never *exactly* repeats itself, even in two grains of sand, still it sticks to types and laws and absolute equations and mathematics and in time swings the scales of absolute Justice—"the Balance"—back to the zero point at the instant when it begins all over again. This is zero, or the "absolute mathematical point". You thought it was going to *stop* "for you to catch breath"; but it was

"just pretending". The "end" and the "beginning" are *one*. The "now", the "here", the "everywhere", the "nowhere" are *one*!

Can you imagine anything less than an idiot or more than an archangel that would not sense, feel, or see here a *Constructive Principle in Nature* and in Individual Life, a Harmonic, a Dominant Chord, a Divine and Universal Intelligence that

"Runs through all time, extends through all extent,
Lives undivided, operates unspent"?

It is ONE, like the Individual Intelligence in man ["made in His image"], and we call it GOD. It is the heart of our hearts, the Life of our life, the Soul of the Universe.

Its work-a-day name is "*Law*". Its "Sabbath" name is "Love". Its workshop is called "Nature". Its Sanctuary is equally the Universe and the Soul of Man—whenever man is ready to stop arguing and quibbling, and *realizes* that he *is* a Human Soul. Then only does he open his windows to this "Soul of the Universe" and let in the Light.

This Universal Intelligence, this "Light of the Logos" in man, is his self-conscious Intelligence.

What and why it is, we do not know. But the thought, the concept that it is, and is in us, is as basic as our *awareness* of self.

A student, far more curious than reflective, once asked H. P. Blavatsky—"*Why* did Parabrahm divide itself into individual souls, the 'sparks of eternity'." "I don't know, my dear", she replied; "go and ask Parabrahm".

These are the elements, the facts, the logical inferences and analogies from which the *theorem* of Natural Science is derived.

There is a *Constructive Principle* in Nature, in Life, and in the organism of man. This principle operates and acts from inherent, all-pervading Law.

It is derived from, controlled by, and acts under Universal Intelligence. It is in all, through all, over and under all—as a Universal Modulus.

Man may, if he will, apprehend and utilize this Principle, as the "Light of the Logos" *in him.* This "Light" is Consciousness with Intelligence, focalized in the lens of Conscience in order that he may concentrate it at any time, on any point or object, thought, feeling or act, and *read the record,* measuring the value.

The power to do this is called Rational Volition. It is the motive, the impulse, and the power to act with discrimination in relation to probable results.

It is our measure of values, our mental and psychical "weights and measures", our scales of Justice, by which we measure and adjust aims, processes and results, past, present and perspective.

Recognizing, utilizing, and building character under these guiding lights and this Constructive Principle, means higher, progressive evolution to man.

Ignorance of these principles means "chance", "caprice", stagnation or confusion.

Outraging and defying these principles means devolution and destruction.

I am fully aware that the foregoing considerations may appeal to some persons and not to others. They seem to me abundantly to furnish the raw material out of which a Science of Psychology may be constructed as exact and demonstrable as the theorems of mathematics. I believe them to be capable of verification in the life of each individual who will put them to practical test.

To utilize the Constructive Principle means to Build Character on the Divine Plan.

Now where does Psychotherapy come in?

The *name* ought to signify the promotion of health and the removal of disease by the application of the Laws of Psychology in an exact scientific way.

All that goes by the name of "Mental Therapy" is, by comparison, like giving indiscriminate doses of drugs, for "malaria", or "liver complaint", utterly regardless of the laws of health, hygiene, dietetics, and even of physiology. This was done for centuries, is often done today, and will continue to be done so long as there are those who will take them.

Man is no more "all mind" than he is all "digestion", or "circulation", or any other *function* of the human organism.

The medical profession, and the average "scientist", are held by opinions and precedents and conventionalities as unyielding and fossilizing as those of the theologian and the dogmatist.

Both classes will deny and repudiate this statement and think that they are really free and liberal, because *compelled* to vary their practice as an experimenter.

But "suggest" to one such that he might clarify his vision, broaden his horizon, strengthen his grasp of basic principles and underlying law, and you will hear a "click" like the shell of an oyster, and receive a cold shoulder, or a glance of pity or contempt.

"Suggest" again to him that at least hundreds of the insane, classed as "incurable", are *obsessed*, and read in his uplifted eyebrows the query—"how long since *you* escaped"?

Offer to take him to individuals so afflicted, so *classed* for years, but now perfectly restored, and if you get an answer it will again be the "oyster shell" and the cold shoulder.

And what is the result? Simply this; The people have broken away, tried the "cold shoulder" treatment on the doctors and "leading men of science"; and "mind cure", "Christian Science", "Faith Cure", etc., etc., have resulted.

Our blind guides and brakes on the wheels of progress, obliged to do something or "lose their jobs", have undertaken to "investigate" and pronounce upon—that which the people *have already discovered for themselves.* And then they name the foundling "Hypnotic Suggestion"; or, if it is a female baby, "Suggestive Hypnosis". When these names seem "too common" they switch to "Psychotherapy", and take a long breath.

"Sarcasm"? "Ridicule"? Not a bit of it. Read the books and the magazines and see. Find in them one basic principle, one clearly apprehended Law, one exact scientific theorem, if you can. There are facts numberless, phenomena endless; but a clear theorem nowhere, and confusion everywhere.

And where is the crux of all this confusion? Men are hunting for the human soul, as blindfolded children play at "hunt the thimble".

The very thing of which they are in search is the center, the one *unity* of themselves. They must "weigh it"; but they overlook the scales of conscious *awareness.* They must "measure it"; but they overlook the measuring tape of experience. Isis,—"I am all that *is*, all that *was*, and all that ever *shall be*—and no *mortal hath ever lifted my veil.* I am the *sphinx* and its "riddle", and he who *desires* and *dares* may pass between my paws; and if he endures and perseveres and is not afraid—pass from the avenues of darkness to the chamber of Light and eternal Day."

Health, Holiness [Wholeness] and Happiness are *one.* They are the *equilibrium* of the one—Man. The Constructive Principle, known to, and recognized and utilized by the School of Natural Science, is a Universal Theorem, related to Psychology as the the Binomial Theorem is related to the science of Mathematics—A Primary Law.

Some Questions Answered by Dr. Lindlahr



HAVE READ with great interest your articles on the "meat question", both in *The Nature Cure Magazine* and in *Life and Action.*

As I have been thinking upon this subject for some time, am very grateful for information on the Scientific view. I think I now have a clear understanding of how the physical body becomes depleted through insufficient vital force, gathered from the spiritual life element; also how it may be restored to equilibrium, by use of meat food; and that, thus far, it is not a question of morals.

But as there are those whose Religion makes it a sin to slay animals, how can they reconcile the two states of consciousness?

My own standard has been practically this: Not to ask of another what I would not do myself and it would be a very difficult thing for me to stand in the stock yards and slay animals. This brutalizing life is necessitated by the demand for flesh food. While I am not *labeled* a vegetarian, yet, because of our humane relations to the animal kingdom and of this ethical and moral side, my instincts and desires are on the side of non-killing.

As your very instructive and excellent article in *Life and Action* is "to be continued", I hope for further instruction along the ethical side.

So many have considered the subject from that side alone and wrecked the health of their physical bodies, that I am delighted that Light is coming regarding all possible viewpoints;

and I am profoundly thankful that there are those [if only a few] who *know* whereof they speak.

There is a question I desire to ask, and if you find it worth considering, I shall be glad to see it answered in some future article.

What is the required standard of consciousness, whereby an individual can *intelligently* and safely choose his own food, in order to preserve a perfect equilibrium of force for the *whole being*? In other words, when may one *rely* upon the dictates of physical appetite?

With all good wishes for the increase of your Opportunity to serve, I am, gratefully,

E. A. W. H.

Dear Mrs. H:-

I have before me your interesting letter, in which you discuss my articles on the meat question, which recently have appeared in "*Life and Action*", and ask some pertinent questions regarding the ethical and moral sides of this problem. I will answer your questions to the best of my ability.

You ask: "As there are those whose religion makes it a sin to slay animals, how can they reconcile the two states of consciousness"?

Those whose religion or conscience regards it a sin to slay animals, or use the flesh of animals, should certainly abstain from eating meat or any of its products. From the ethical, moral and religious point of view, this is entirely a matter of personal conviction and responsibility. In such matters as in all others, we should be guided only by our own highest perceptions of equity, justice and right. If these tell us that meat eating is morally wrong and sinful, we must abstain, lest we violate our responsibility.

The physician, however, has to take into consideration

something else besides his personal viewpoints. If he is convinced that in certain types of diseases flesh foods are a valuable and sometimes a necessary means for curing the patient, has he a right, on account of his personal scruples on the question of meat eating, to withhold these foods and to allow his patient to remain in his weakened and diseased condition?

A similar question came up one day in the clinic of a medical college which I attended. The professor, who was a liberal minded man, demonstrated a case which, according to his opinion, could only be cured by osteopathic treatment. When he made his recommendation to this effect, some of the medical students objected, because "osteopathy was irregular treatment". He then submitted to the vote of the class the following hypothetical question:

"Suppose in your practice you met with a case, which, in order to be *cured*, required osteopathic treatment. Would you allow this patient to be cured in the "*irregular*" way, or would you prefer to let him die in the "*regular*" way? The majority of the votes were in favor of letting the man *die in the regular way.*

Let us formulate a similar hypothetical question concerning the subject under our consideration. Suppose a physician, who considers it wrong to eat meat, has under his care and treatment a patient suffering from obsession, caused primarily by physical depletion and nerve exhaustion. On the other hand this physician knows that a meat diet would be a very important factor in restoring the nervous and vital equilibrium of his patient. What should he be guided by—his personal conviction on the morality of meat eating, or by the obligation he has assumed, to do everything possible to alleviate and improve the condition of his patient? Could one person's answer to such a question be binding for all?

It is for these and similar reasons that in my writings on

Dietetics, I have never dragged in the ethical, moral and religious aspects of these problems. I have always held that these were entirely matters of individual requirement and personal opinion and responsibility.

Your second question is: "What is the required standard of consciousness, whereby an individual can intelligently and safely choose his own food, in order to preserve a perfect equilibrium of force for the whole being? In other words, when may one rely upon the dictates of physical appetite?"

In order to choose your food correctly, you should have, in the first place, a thorough understanding of the physiological and chemical aspects of Dietetics. This is not as difficult as it may at first appear. The German School of Nature Cure has reduced Dietetics to a few simple principles, and in that way made it an exact science, easily understood and applied by any one with ordinary intelligence and education.

Any one who in accordance with these scientific findings, lives on natural foods in rational combinations, will be agreeably surprised to find that as his organism, under the natural regime grows healthier, his intuition becomes keener, and his appetite more normal. In other words, he regains somewhat the natural instinct for food selection, which guides the animal in freedom.

Unnatural stimulation and food poisoning destroy the sensitiveness and power of discrimination of the organs of taste, and these finer perceptions can only be regained and restored by the return to a natural dietary.

The animal in food selection relies upon instinct and appetite entirely. In man, reason has largely replaced instinct. He must therefore rely on the one hand upon the findings of scientific investigation, and on the other hand upon his instinctive and intuitive perceptions. A child reared prenatally and postnatally upon a natural diet, would come more nearly

possessing a natural food instinct and appetite, than a person whose nerves of taste have been benumbed and atrophied by the life long exposure to poisons, strong spices and condiments, nicotine, alcohol and powerful drugs and medicines.

Thanking you for your good letter, and the opportunity which it has given me to discuss these important questions for the readers of *Life and Action*, I remain,

Very sincerely yours,

H. Lindlahr.

From the standpoint of science, man occupies a most interesting position. For all scientific and philosophic purposes, each Individual Intelligence is, from his own point of vision, the center of the universe. In this unique position he stands as a target for all the forces and influences of nature. He constitutes the natural vortex wherein the constructive and destructive forces and processes of nature are forever contending for supremacy. By the majesty of his individual Will alone can their issue be determined. While he is a creature of the great Law, yet he alone must determine whether he will respect that Law. By the power of individual Choice and the exercise of his Will alone he may co-operate with either the Constructive or the Destructive forces of Nature. He alone may thus determine his own destiny. ——The Great Work.

Questions Answered by The TK



N INTERESTED READER of this magazine is puzzled over the great problem of Personal Responsibility. He lays down the following proposition as his understanding of the Law of individual life:

"Every individual does right in proportion to his knowledge, other conditions being equal."

He admits, however, that he is not sufficiently sure of his ground to be able to prove the truth of his formulation, and asks the editor of *Life and Action* to help him out by proving that his proposition is *false.*

This may not be so easy as might appear upon the face of it; but, desiring to be of service whenever and wherever possible, we venture the following observations and suggestions for what they may be worth:

1. Are not "right" and "wrong" two words employed to express concepts that are exact opposites?

2. Can it be possible that wrong is right, or that right is wrong?

3. Knowing that anger is destructive, is a man who so indulges it doing right or wrong?

4. If a man knows that it is wrong to steal, and yet steals, is he doing right or wrong?

5. If a man who knows that murder is wrong, murders his wife in order that he may marry another woman, is he "doing right in proportion to his knowledge"?

One of the commonest confessions among men who are prone to self-indulgence is that they *know* they are doing *wrong*; and yet they go on in that sort of life, and every step of the way "*Conscience*" cries out in protest, and points unerringly

to the *right*. Are they doing "right in proportion to their knowledge"?

In our humble judgment, if our correspondent's proposition were, indeed, true, and all men *did* "right in proportion to their knowledge", this world would be a much more enjoyable home for the human family than it is today.

Therein is one of the strangest anomalies of human nature. We all know *how* to live, in such manner as to be *happy*, and we all *want* to be happy; and yet, we do not *do* the thing to bring the desired *result*.

Why is this? Answer this question correctly, and you will have given the world a perfect key to a scientific sociology.

Question: "What is the constructive aspect of the impulse that leads us to Anger?

At page 291 of "*The Great Work*" you say: 'It is impossible for you to annihilate, extinguish or entirely eradicate the impulses of the Soul—without thereby and at the same time destroying your own individuality.'

What, then, is the constructive aspect of the impulse which, uncontrolled, leads us to harbor resentment, annoyance and impatience?

On page 291 you also say: 'To annihilate or entirely extinguish the impulse of fear at the approach of an enraged bull [without converting that impulse into a constructive effort to escape], would be to expose one's self to a danger much greater than that involved in the impulse of fear itself.'

It is not difficult for my mind to grasp that fact. May I ask you for as definite an application of the constructive aspect of Anger as the above is of Fear?" —M. S. K.

Answer: In order that you may grasp the subject fully, and get a view of it in its natural perspective, it will be necessary for you to go back a little way and read carefully what is said on the preceding page, 290, and leading up to the paragraphs you have quoted. The following from page 290 will give you the context;

"A vast amount of time and valuable energy have been wasted by those who, under false instructions, have endeavored to annihilat , extinguish, uproot, eradicate, eliminate and entirely destroy certain elements, passions, tendencies, desires, impulses and functions of the Soul and of Individual Intelligence, instead of seeking to make of them powerful and effective instruments of the Will through the proper exercise of Self-Control.

"You who have labored under the disadvantage of such false instruction, or who have been groping over the pathway without instruction of any kind, will understand more fully what is here intended when it is explained that there is not a single emotion, impulse, passion or desire of your being, whether of the kind you are accustomed to designate as physical, or spiritual, or psychical [and which if it were permitted to *control you* would become destructive], but may—under proper control of your Will—be transmuted into a vital impulse of Constructive Energy and Power.

"An illustration may help to make the truth of this statement more clearly apparent:

"Every impulse of the Soul, which reaches the plane of expression through the physical organism, involves the expenditure of physical energy or vitality. The impulse of fear, in any of its many shades, degrees and phases, is a destructive force when uncontrolled. It involves the loss of vital energy and power. *But if the impulse is checked by the power of Will in its inception*, [note the clause in italics], it may be converted

instantly into a constructive impulse which will enable the individual to avoid the thing which inspired the impulse of fear. The Power of Self-Control in this instance has converted a destructive impulse of fear into a constructive effort to avoid that which inspired the destructive impulse of fear.

"The same is equally true of every other destructive impulse of the Soul. By the proper Self-Control it may be converted into a Constructive effort in line with the process of Independent Spiritual and Evolutionary Growth."

This leads up directly to your quotation illustrating how lack of Self-Control would subject one to the danger of being killed by an approaching enraged bull; whereas, through the proper exercise of Self-Control the energy otherwise consumed or paralyzed by fear may be transmuted into an active effort resulting in escape from the threatened danger.

Now if you will go back to your question and observe carefully its exact wording in the light of the foregoing clause which I have put in italics, and then study carefully the illustration, you will see that you have read into your question a suggestion not contained in anything I have said on the subject.

You ask me what is the "*constructive aspect*" of the impulse that leads us to Anger. I have nowhere said, nor even suggested, that there is a "constructive aspect" of that impulse.

But I have said that "*If the impulse is checked by the power of Will in its inception*"—then only "it may be converted into a constructive effort in line with the process of Independent Spiritual and Evolutionary Growth," etc.

There is really no "constructive aspect" to the impulse of Anger. But if that impulse be "checked by the power of Will" it may be transmuted into some *other and different* impulse which will produce constructive results.

For illustration: Let us suppose a friend in whom you have reposed the utmost confidence betrays that confidence

and proves to be a thief, a liar, your slanderer and traducer, and you discover all this and that your own reputation has been destroyed as a result. One of the simplest and easiest things in the world is for you to fly into a rage, denounce him, invoke all kinds of vengeance upon him, and injure yourself far more deeply than he has injured you, by giving way to the impulse of anger and permitting it to consume you.

But, realizing, as you now do, that this course means your own self-destruction and accomplishes no good; suppose *by the power of your own Will you check the destructive impulse before it has impelled you to action,* and then turn your thoughts upon the subject of what he must suffer under the Law of Compensation which he has invoked upon himself and which is inexorable.

Soon you begin to feel a sense of pity for him and then a desire to help him. And under the power of your Will the destructive impulse of Anger has been changed and transmuted into the constructive impulse of Service.

Please observe that this is *not* merely a "constructive aspect" of anger, but a new impulse entirely, the result of the transmuting power of your Will. And instead of consuming you and destroying you, it has been "converted into a constructive effort" in line with your own "Independent Spiritual and Evolutionary Growth".

And so it is possible for you to do with every Angry impulse of your life—if you but use your intelligence and your Will power. It is merely a question of whether you will do the thing.

By the exercise of your intelligence you can find adequate reasons for checking every angry impulse of your life and transmuting it into some helpful and constructive impulse before it has impelled you to utter an unkind word or do an unkind act.

Will you *do* it? Probably not, even though you know the penalty you must suffer if you fail. But you *can* do it *if you will.* And furthermore, nobody on earth, or in heaven, or elsewhere, can do it for you. Nature allows no substitutes in such a work. Only he who triumphs over *self* wins his reward.

——TK.

How Did You?

Did you tackle that trouble that came your way
With resolute heart and cheerful?
Or did you hide your face from the light of day
With a craven soul and fearful?

Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only — how did you take it?

You are beaten to earth? Well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there — that's disgrace.

The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight — and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.

Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only — how did you die?

——Edmund Vance Cooke.

"*The New Avatar*"

A new book by J. D. Buck, M. D.



N THIS, his latest published work, Dr. J. D. Buck has put the best of his seventy-two years of life and the best of his forty-five years of active and intense Studentship in the great "University of the Universe", the "College of Experience", wherein he has achieved special honors because of his ripe and extensive knowledge of Medicine, of Freemasonry, of Human Life, and of Practical Psychology of such intense value to us all.

We are *not* the Publishers of this new book, and therefore what we say of it is not influenced by mercenary motives. It comes straight from the heart.

Although we do not have the honor of publishing the book, we are glad to be of help in bringing it to the attention of the public, and more especially to those who are interested in our own publications and in the Work of the Great School in this country.

From our own unbiased viewpoint "*The New Avatar*" contains some of the very *best* work Dr. Buck has ever done. Our judgment is influenced by the following facts:

1. The subject of "*Avatars*" [which means "the descent of a Diety to earth and his incarnation as a man"] is one that is rather new to our Western mind. But in the Orient it is a subject of the most profound interest and vital importance.

2. Dr. Buck has explained the subject fully and shows that, according to all the "signs" and "portents" and conditions, a "*New Avatar*" is now *due*, in this Western World.

3. His exposition is clear, simple, tempered, forceful, convincing and wonderfully fascinating and interesting. It will make any reader think; and no matter how skeptical, the mind will come back to the subject again and again with the queries:

"I wonder how much can be proven?"

"I wonder if it is really true that 'Avatars' do incarnate?"

"I wonder if the strange 'signs' and '*portents*' he so strongly arrays, do really mean that the World is 'making ready' for a *New Avatar*?"

"I wonder if Dr. Buck really believes, or *knows* that such a wonderful event has already taken place?"

"I wonder Where? When? Who?"

This book cannot fail, it seems to us, to command the most intense interest of all who are studying the great problem of Individual Life and Destiny.

The first half of the book is devoted to "*Studies in Psychology*" which lead the mind up to the "*Avataric*" concept. These "*Studies*" are clear, simple, and of great educational value in themselves, and give the Student a distinct uplift. They are strongly constructive, and make the problem of Life easier, and stimulate the kind and quality of *Self-respect* that makes of us better Citizens and happier men and women.

This book is distinctly "*out of the ordinary*" and because of the unusual nature of its theme and the clear and simple method of its treatment, ought to be of special interest and value to students of the *Occult*, students of Psychology, and students and readers of all kinds who are at all interested in the fascinating problem of Life after physical death.

We feel that, after a careful and critical reading of the manuscript, we are justified in recommending the book to the students and friends of the Harmonic Series, as valuable supplemental reading, and feel sure that they will commend our judgment.

The book will come from the press in a few days, we are informed, and we will send it postpaid to any address for $2.00.

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Special Gift Edition

The Dream Child

By Florence Huntley

The ninth edition of "**The Dream Child**" [ready for distribution about April 20th] will compensate its friends for the delay, and we trust will condone our seeming negligence of standing orders.

The new edition of this unique "romance of two worlds", intended as a special memorial and gift edition, involved such additions and embellishments as demanded time and care in the collecting and preparation. We have taken great pleasure in the process of this "transformation" and present the new volume confident of the pleasure and approval of our old friends and the later inquirers for the book.

In its outer dress, illustrations and text it is a new setting and a new version of this strange story of life and love and of death and the "resurrection".

The most important feature of the new "Dream Child" is the addition of a hitherto unpublished chapter of twenty-nine pages, entitled "A Retrospect". This chapter, a recital by one of the leading personages, gives an entirely new coloring to the story and involves new viewpoints for both its critics and its admirers.

As a concession to her many friends and their repeated requests, the author has consented to the reproduction of her photograph which appeared in the first edition. This photograph, taken especially for the first edition, is a more fitting frontispiece for the memorial copy than a later one.

The central charm, however, of the new volume is the exquisite face of the "Dream Child"— which appears, first as an inset on the cover, and later as an introduction to Chapter II. In the rapt expression of this infantile face the reader of the story can easily trace the spiritual loveliness of Stella, the Star Child.

[This "Dream Child", however, is a real child, whose parents are students in the Great School, and whose name is the spiritual name of the author.]

The final illustration of the volume will delight the art lover and the mystic. This is a halftone copy of a late work of J. Otto Schweizer, Sculptor, of Philadelphia.

Mr. Schweizer, a sculptor of recognized ability in conventional art, is rising to fame through his original and remarkable interpre-

tations in bronze of the Harmonic Philosophy ."The Lightbearers", which introduces Chapter XII, entitles this gifted friend of the Work to the distinction of, "Art Interpreter of the Great Work in America". The original work from which this photograph is taken is in bronze, 30 by 36 inches.

The ninth edition of "**The Dream Child**" is bound in imported English Beauty Cloth, embellished with special design and gold stamp, and a photograph of the "Dream Child". It is printed on extra quality, Dresden Pamphlet Egg shell Booklet stock, china white finish. As a further adornment, special end sheets have been added. Altogether, it will be as handsome as it is possible to make it.

This has been called the "Gift Edition" because of the prevalence of "book giving" by the students of this philosophy. In its new binding "**The Dream Child**" is unsurpassed for friendly remembrances, and gifts to those to whom you may desire to introduce the Philosophy of the Great School.

This is a story hard to review and more difficult to describe. While the theme is laid in the realm of psychology its action relates to the superphysical world.

"**The Dream Child**" is the logical development of a romance which has its beginning upon an outbound Atlantic liner and its culmination "among the unseen mountains of Paradise." The entire theme is based upon and illustrates that fundamental principle in nature known to science as "The Law of Affinity" and ethically stated in Romans XIII, 10.

A Notable Endorsement

When the first edition of "**The Dream Child**" was issued, its beauty and value appealed to many prominent people, and of it Ella Wheeler Wilcox wrote:

"I wish I might place in the hands of every mother in the world this book of Florence Huntley's; a book charged with the advanced religious thought of the age, and brimming with spiritual truths. I know of no church or clergyman in the land to whom I would send a bereaved mother for consolation. I know of few, if any, religious books calculated to comfort a woman in such an hour of sorrow; but, it seems to me, the picture drawn by Florence Huntley of the spirit life into which Mrs. Varien was able to follow her child in visions, must dry the tears born of the love and loss of any unselfish mother.

"It is a picture, not of a vague Paradise where winged beings float about, with nothing to do but sing praises to an almighty Being, but of a world not unlike our own, where spiritualized and ennobled beings carry on the duties and employments of our next stage of existence; and here, guarded and guided by gentle and wise instructors, Mrs. Varien, through her dream-trance, beholds her child grown into spiritual maturity.

"The book is no mere fantasy of an author's brain; it is based on truth, gleams of which glorify the souls and morals of thousands of intelligent people of today, bringing convictions of a heaven after death much more satisfactory than the orthodox idea of the place. The world is coming to realize that every man may have revelations from on high, quite as inspired and authentic as those of St. John, and much less confusing.

'The gift of *clear seeing*, or seeing beyong the material, is increasing year by year, and shall one day be universal. Creeds which satisfied crude minds a thousand years ago are as unsatisfactory to the expanding souls of the present age as would be the methods of travel and material life of the tenth century today.

"Man demands a broader and higher belief, and the demand brings the supply. Man also demands *to see for himself*, rather than to have truths doled out to him second hand, and that demand, too, brings its response; and the spiritual insight is granted.

"Books like "The Dream Child" will spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.

"To every man, woman, and child I would say, read "The Dream Child." ——*Ella Wheeler Wilcox.*

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